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"Scatter the Nations That Seek War"

WHEN Pope Pius XI some weeks ago made that now famous quotation from Psalm 67, many people wondered what he had in mind. Was he referring to Germany? Or to Italy, which even then was stirring in Africa? Few of us looked up the passage. If we had, we would have known it with startling clearness. "Scatter the nations that seek war," runs the Psalm, and then goes on: "Ambassadors will come out of Egypt, Ethiopia will stretch forth her hands to God." Can we not imagine His Holiness's eyes twinkling a bit when he said it, and wondering to himself whether Mussolini would know his Bible well enough to fill out the quotation? One editor, more quick than the rest of us, did fill out the quotation, and devotes a whole page in the *Catholic Herald* in London to a striking cartoon of a black priest at the altar holding up his hands to God, praying the prayer of David, and fulfilling his prophecy.

For weeks grumbling voices outside the Church have demanded that the Pope "speak out." Their assumption is interesting. It is that the Pope has the duty to decide immediately on the rights and wrongs of threatened conflicts between nations. We thank them for that assumption. If the Pope himself proclaimed the assumption, they would, of course, be the first to repudiate it. But as long as he did not speak out, they assumed that he had the duty to do so. And all along he had spoken out for all who had ears to hear and eyes to read, when he started the quotation, "Scatter the nations that seek war . . ." and expected the world to be intelligent enough to finish it. The world was dumb. So he took the occasion of an international gathering of nurses, humanitarian servants, to make his mind clear. The Italian press did not

publish what he said: so he himself had it blazoned in his own paper, the *Osservatore Romano*, for all Italians to read. Somewhat ungenerously, it seems to us, the *Living Church*, an Episcopalian organ, is still not satisfied, and the Methodist *Christian Advocate*, always niggardly in praise of Catholics, writes as if he had never spoken. The two parties to the conflict were more intelligent: Mussolini suppressed the statement, and the Emperor of Ethiopia wrote to thank the Pope for it. It was the clearest proof possible of what his words had meant.

But the Pope has a higher duty than to speak out against wars. He has the duty of trying to stop them. The press is never alert to what he does. When the terrible slaughter in the Chaco was stopped, the papers talked as if this had been done by diplomats; and at the same time the Bolivian Minister to the Holy See was reading to the Pope an address in which he declared—and who should know better than he?—that the cessation of hostilities had been entirely due to the intervention of the Holy See. The Pope had no press agent, and so the foreign correspondents had gone entirely unaware of the inner significance of what had happened.

If the terrible event of a war in Africa is happily averted, history, with access to secret documents, will certainly attribute it to the undisclosed action of the Pope, just as, if war is not averted, the Pope himself will go to his death counting it as one of his failures, as did Pius X on the eve of the Great War. The United Press carried a story to the effect that a well-known Jesuit priest had visited the Pope to tell him of the displeasure of Mussolini with his speech; later it corrected this to a story of the Pope sending a message to Mussolini, which was nearer to verisimilitude. A few days later, the Pope, addressing the pilgrimage of War veterans in St. Paul-out-

side-the-Walls, said that from his personal knowledge of events he saw a rainbow in the darkened skies. Just a little lifting of the veil, but it was enough to show that the Pope was at work. Europe is no doubt feverishly awaiting the results, for no matter how much its governments may dislike the Fascist regime, they cannot afford for their own sakes to see Italy go into an adventure which the best minds rightfully fear may result in disaster for Mussolini. Paradoxically, they cannot afford to lose him, for events have made him the arbiter of the peace of Europe. His armies in the North are the surest guarantee against Prussian violation of Austria.

As well as any other the Pope knows this, and he knows his man, having measured wits with him more than once. For the doubtful satisfaction of speaking his own mind about him, he might suffer the agony of driving him into the very extreme from which he might wish to wean him. Far better would successful action be, even without any talking about it at all. After all, the Pope's main interest is in peace, for he knows better than any other how great a mass of personal sin is involved in any war, not to speak of the dire human and material waste. The rest of us, waiting breathlessly, can only heed his command to pray, for God's help will be needed in this task if it ever was in any emergency of mankind. And nobody has ever yet accused Pius XI of cowardice.

Unnecessary Officials

SO much attention has been given to problems arising under the Federal Government during the last two years, that government in the States, and its need of reform and change, have been forgotten. In an article recently published in the *Review of Reviews*, Congressman McCleod, of Michigan, instances his own State as a field in which reform is decidedly necessary. In Michigan, there are 83 counties, 472 towns and cities, 7,069 school districts, and 1,268 townships, all of which are vested with authority to levy taxes or incur debts. The result is what might be expected; all incur debts. While the expenses of the State Government have increased by 755 per cent since 1912 the costs of these minor divisions have increased by 1,264 per cent.

The disorder in Michigan, a disorder even deeper in many other States, arises from local pride which insists upon retaining local officials and functions even when they are wholly unnecessary. Half a century ago, writes Congressman McCleod, sixty-five per cent of the population was rural; today, seventy-five per cent is urban. Yet the State is still operating as though every district were an isolated unit, needing a full quota of officials just as it did fifty years ago when travel from one part to another was exceedingly difficult. There are ninety-five townships in the State with less than 100 voters, yet in every township there are four justices of the peace, four constables, a clerk, a treasurer, a road commissioner, and, very frequently, a highway overseer as well. There may have been a time when these officials, or many of them, were necessary. Today their chief functions is to con-

tribute to the costs of government, and, in Congressman McCleod's calculation, to add about \$25,000,000 per year to the bill which the Michigan taxpayer must assume.

Congressman McCleod is only one among many who have been preaching changes in the structure of the State governments. Alfred E. Smith has repeatedly scored the shortcomings of county government in New York. Many reforms have been proposed, but not one has been adopted. Local pride, fostered by politicians, is still too strong. If the costs calculated by Congressman McCleod for Michigan are assumed as a relative measure for all the States, our adherence to an outmoded and inefficient form of State government costs us nearly a billion dollars per year.

Death of a Dictator

HUEY LONG lived violently, and he died a violent death. He roused the violent passions of hatred and envy in his followers, and the reaction against him was sure to be nothing but violence. He knew this better than any other, for he went around, even in Washington, surrounded by armed guards. And at the end the guards were futile, except to snuff out the murderer, in violation of all the laws of God and man. His life and its ending were a parable for all dictators, who live in the shadow of death.

But Huey was an American dictator, not a European. He was in the tradition of Ben Butler and Adelbert Ames, who harried the South in the Tragic Era. But he was even more in the tradition of Mexico than of the Reconstruction. The hundreds of thousands of dollars in "legal fees" he collected for himself in the past few months from the State were typical. That was the Mexican touch. But all the trimmings were there: censorship of the press by violence, a vast spy system, concentration of power by abolishing the distinction between the legislative, the judicial, and the executive, control of the ballot by soldiers, and the preaching of hatred against the "oppressors of the poor." He even was not behind the dictators who "run the trains on time" by giving his State a fine system of paved roads, a real State university, and a good football team.

The point about Huey Long was that he can be duplicated in a score of other States. Promise to share the wealth (envy), threaten to destroy the rich (hatred), build a political machine, use the police as its secular arm, and you can do anything. If there has been real oppression by an alliance of greedy business and corrupt politicians—and where has there not?—your path is easier.

It is foolish to call this Fascism. Fascism is a reaction to Communism, a race for power between the middle class and the proletariat led by declassed intellectuals. It will come in this country only when the menace of Communism shows real strength, as in Italy, Hungary, and Germany. The race in this country is between the Huey Longs and those who would establish a constitutional rule of justice and order, both movements in reaction against the abuse of the Constitution for selfish purposes.

If the friends of social order and justice stumble and blunder, as they so often have in recent months, there will be many Huey Longs, because Huey himself was a success only because the popular mind was in chaos. One clear voice, expressing at the same time the traditional methods of American government and the age-old aims of collective effort, would avert the menace of dictatorship in this country. What we have now is a babel of voices, and the popular mind is an exact reflection of it.

What we have now is a welter of dissatisfaction that lies open to the exploitation of anybody who denounces loudly and promises hugely. Our rapidity of communications does not allow time for any settled convictions to form themselves, and the irresponsibility of newspapers simply muddles the mess still further. Meanwhile, each individual simply knows that he has suffered a loss of income and a threat of insecurity, if not actual dependence itself. It is here that the task of Catholics and others who think socially lies. A program, based on principles, and built up in justice and reason from the nature of man himself, is what the world needs.

Respect for God's Image

THE expert has his place in human society, but only when he is an expert. When he does not possess special knowledge of the field in which he works, or cannot apply his knowledge accurately and to good purpose, he is an expensive and hurtful nuisance. In the reign of the late Mayor Mitchell, some twenty years ago, the City of New York was governed by experts. So numerous were they that official titles were soon exhausted, and the bulk of them were listed on the pay-roll as "general experts." They toiled and moiled to such good purpose that at the first election the city arose as one man, and expelled all, without discriminating between the good and the bad. But it was said at the time by grave men that standards had lapsed and no discrimination was possible.

Some of the general experts have lately dug into the State of Georgia, but in a message in which he vetoed a sterilization bill, the Governor had proposed to dig them out again. Experts with no special knowledge to qualify them generally take up these unpleasant subjects, and unfortunately too often succeed in having their noisome theories incorporated into law. The Governor observed that the alleged law would subject many women to dangerous major operations, and "of necessity there will be a great number of deaths." But these women have committed no crime, unless disapproval by an expert can be classed as a crime. "They have committed no crime against God or man," writes the Governor, "save that in the opinion of experts they should never have been born."

The Governor's reason for declining to sign the bill was quite sufficient. If Georgia is overrun with feeble-minded, insane, and degenerate people, there are other ways of caring for them, and of preventing them, to the extent that this may be necessary, from harming society. Merely to sterilize them, and then turn them back to society, solves no social problem. But even if it did, the

practice would still be unlawful. It should not be forgotten, as Pius XI teaches in the Encyclical on Christian marriage, that the state has no direct power over the bodies of its people. "Therefore, where no crime has taken place, and there is no cause present for grave punishment, they [officials of the state] can never directly harm, or tamper with, the integrity of the body, either for reasons of eugenics, or for any other reason."

St. Thomas teaches this when, inquiring whether human judges, for the sake of preventing other evils, may inflict punishment, he admits that power indeed exists as regards other forms of punishment, but justly and properly denies it as regards the maiming of the body. "No one who is guiltless may be punished by a human tribunal, either by flogging to death, or by mutilation, or by beating."

The individuals to be penalized by this Georgia bill had committed no crime; in the blunt words of the Governor, they are "innocent." Their feeble mental and physical health surely does not call for punishment. In the eyes of all decent men, it makes them objects of pity, not to be mutilated, but to be cared for with solicitude by the State.

It is appalling to reflect how respect for human life and for man's inherent dignity as a human being is falling away in many parts of the world. Governments look upon man as no better than a cog in a machine; and in many nations lynching and the murder of unborn children are common. Euthanasia asks the physician to throw aside his healing arts, and become a butcher. It has been the glory of the medical profession that its members risk their own lives, when necessary, to save life. But under the new theory, the physician bends over the patient not to catch the moment when he can summon all his skill to save, but to decide upon the moment when he shall kill.

It is a mad world, and the world is mad because it has forgotten God. When there is no respect for Almighty God, how can respect for man, His creature and His image, survive?

Washington Schoolmaster

NOT to re-thresh old straw, but merely to note a current fact, we observe that Smith-Townerism is becoming active. Seventeen years ago next month the Hon. Hoke Smith, then a Senator from Georgia, and the Hon. Horace Mann Towner, representing a district in Iowa, introduced their famous bill for the creation of a Federal Department of Education. Both gentlemen have been dead for some years, but their bill, the same old bill for all its numerous amendments, survives to plague us.

Probably no bill has had so many public hearings, and few bills have stirred an equal amount of discussion. Yet Congress after Congress adjourned, and in spite of pleas by the National Education Association and by William Randolph Hearst, the bill remained in committee. What kept it there was the suspicion that a Federal subsidy system necessarily means control of the local schools by politicians at Washington.

After seventeen years, it is admitted by some of the bill's chief proponents that Federal funds for the local

schools can work havoc. Discussing the President's National Youth Administration, George D. Strayer, of Columbia, the reputed author of the original Smith-Towner bill, protested that the funds for this new project had been put in the hands of "political appointees." The aims of these men could not be good. In fact, there was serious danger that they would "destroy the independence of our schools from political control," and this effected, "make the schools a great propaganda machine." But nothing of the sort could happen, he added, if these funds were transferred to the Federal Office of Education.

Since the head of this Office, the Federal Commissioner of Education, is also a political appointee, the reason for Mr. Strayer's distinction is not clear. It is difficult to envision the Commissioner turning away from the political game, holding up his hands in horror. It is much easier to think of him playing the game far more skilfully than an appointee assigned to one of the President's new alphabetical boards. It is conceivable that he has had more practice. But Mr. Strayer's attempt to separate the sheep from the goats among Federal political appointees is not important. What is of some importance is his belated admission that the system of Federal funds for the local schools can wreck the local schools.

Note and Comment

Little Entente

THE election on September 9 of Dr. Eduard Benes, Czechoslovakia's Foreign Minister, as president of the incipient session of the League of Nations Assembly is doubtless a tribute to Dr. Benes' efficiency in rounding out fifteen years, on August 14, 1935, as chief organizer of the Little Entente, political alliance of Czechoslovakia, Yugoslavia, and Rumania. Dr. Benes himself called attention to the fact that the Entente is the only post-War alliance of its kind that has lasted so long. Each year it has become more firmly grounded, until two years ago a special statute was adopted which unified the foreign policy of the three countries. Never once, he recalled, during the fifteen years had a single internal crisis threatened the Entente's existence. Even during the difficult past year not the slightest diversity of opinion existed within it, either with regard to a Hapsburg restoration or in the relations of the Little Entente with Italy, Germany, Poland, Russia, or in the course of action taken at Geneva. Its members have likewise maintained unity of opinion regarding the proposed Danubian pact, which they favor as assuring the independence of Austria and the cooperation of the countries of Eastern Europe, but not if it implies restoration or revision. The growth of European dictatorships, instead of unsettling the stability of the alliance, appears to have established their union more firmly, while the important consciousness has deeply penetrated Czechoslovakia, shown signs of dawning in Yugoslavia, and will doubtless be recognized in Rumania,

that the best guarantee for the maintenance of democratic ideals lies in cherishing the spiritual forces that flow from harmonious relations with the Holy See.

Press Distribution

THAT distribution is the all-perplexing problem to be faced in filling the gap between production and consumption is a commonplace in economic matters. But it is a truth as yet neglected in the field of Catholic literature. So occupied have we been with the task of trying to get more Catholic literature, of a competent, readable type, produced in the English language, as well as of creating a taste for its consumption, that we have been inclined to overlook the importance of finding ways and means of getting the material into the hands of readers who are not likely to come across it in the ordinary course of events, such as specialized intellectual or social groups. The Catholic Press Service, at Kurseong, India, is doing just such a work. Its object is the placing of Catholic literature in the chief centers of intellectual life in India. It includes in its lists 310 non-Catholic editors, 134 universities and colleges, 58 public libraries and reading rooms, and fifty-seven clubs and other institutions: some 500 addresses in all. To these it has distributed during the past year some 20,000 pieces of Catholic literature—newspapers, magazines, and pamphlets. Some fifty Catholic books have been reviewed in the non-Catholic press of India or placed in non-Catholic colleges and public libraries. Naturally there are some expenses attached to this work, while the service is glad to obtain actual material for distribution (Kurseong, D. F. Ry., India).

School Periodicals

THE annual award of "All-Catholic" honors to outstanding newspapers, magazines, and yearbooks in Catholic institutions of the country which was made on September 8 by J. L. O'Sullivan, dean of the Marquette University College of Journalism and national director of the Catholic School Press Association, awarded the palm in newspapers for major universities and colleges to St. Louis University, *University News*, and Xavier University, New Orleans, La., for the *Xavier Herald*. St. Louis University also carries off the award, in the major universities class, for magazines (*Fleur de Lis*), and for annuals (*Archives*). Particular interest attaches to the Xavier award from Xavier's unique position as the only Catholic institution in the country exclusively devoted to the higher education of the Negro. Editors and contributors to the prize-winning periodical are Negro young men and women, who are as gifted with their pens as they are in other cultural achievements. The newly published Bulletin of Xavier for 1935-1936 shows a faculty of fifty-two members. Catholic clergymen, Sisters of the Blessed Sacrament, all with degrees, competent Catholic lay men and women of both races, work harmoniously together in providing an education for Negro youth that is determined to be second to none in the country. Unique among Catholic college courses is

the course in Negro history, offered by a Xavier graduate, who has specialized in this field. Social science, chemistry, pharmacology, music, fine arts, architectural drawing, biology, home economics are some of the branches taught, all with a view to the practical vocational needs of Xavier graduates.

Comic Relief

THIS is a true story. After thirty years of expert foremanship on digging and leveling operations, Ben McKenna was retired by his company on half-pay. He was too young yet, however, far too young at sixty-five, to sit around and do nothing, so he applied for work relief. A new public golf course was being built by the benevolent city with Federal funds, and he was put in charge of the excavation and grading, for his ability at that was well known. He thought that two steam shovels, ten carts, and twenty men would be about enough, and he told the relief officials so. "OK," they told him; "we'll have them there." Next morning Ben was on the job. He saw six shovels, twenty-five carts, and 600 men waiting for him. "Is this a meeting place for other jobs?" he inquired. No; these were all his men. "Holy smoke!" said Ben McKenna. But he took out his grading plans again, and settled the big mob in different places, figuring on doing the job in a third the time. But when he saw a man loafing or even standing at rest, he spoke to him in his own fashion. At noontime, however, a man came to him who said he was the men's "leader." "Are you on relief, too?" he asked. "Sure," said Ben. "Well let's be sensible," said the "leader"; "this job has got to last a long time. Now, you're an old man. Tell you what we'll do. We'll build you a nice shanty; we'll put a stove in it. You stay in that shanty and I'll boss the job." So the shanty was built; Ben settled down to a quiet old age; and when the job moved on to a new work-relief job, Ben was moved to it, shanty, stove, and all. There he is still, after two-and-a-half years of relief, pondering on the ways of the Gov'ment. But not pondering too hard.

Times Square Shrine

FATHER FRANCIS P. DUFFY, once the hero chaplain of the Sixty-ninth but dead and gone to heaven these three years, would have been the last man in the world to call himself a saint, or even by courtesy, a patron saint. Nevertheless, New Yorkers are planning a statute of him. Last week the city's memorial commission gave a preliminary approval to a plaster model depicting the priest in uniform and helmet, clutching a prayer book, but with head erect and eyes fixed on a battle scene. The design is to be worked out in bronze, with the eight-foot figure mounted on a pedestal of green granite and a huge Celtic cross of the same stone as a reredos. Visitors to Manhattan will recall the capital X formed by the crossing of Broadway and Seventh Avenue—one of the most famous spots in the world. It's there, in the upper triangle of the X, that Father Duffy's statue will stand. It is a queer place for a saint—flanked by

Minsky's Burlesque and the Palace and haloed by the electric glory of the Chevrolet sign. Yet, what with the gun-like thunder of the traffic, the choking taxi fumes, and, yes, the sickening cheapness of the Times Square crowds, it's a grand place for Father Duffy. He wasn't interested in highbrows or lectures on Sert; he didn't give a hang for tall hats and Park Avenue duennas. He was interested in men—young men, of the common variety, the kind who swear and eat hot dogs and patronize shooting galleries and strip acts. And so maybe his bronze statue will become a sort of Broadway shrine from which he can still watch over their souls.

Parade Of Events

SYMP TOMS of returning prosperity burgeoned forth. . . . Statistics showed that fewer policemen were being robbed. During the week only one Chief of Police had money stolen from him in police headquarters. This, together with the Government's stiffening attitude toward hoboes, indicated a break in the unemployment jam, unemployment-jam experts felt. . . . The fierce struggle for mastery in the baby-doll market was won temporarily by the Dy-dee baby-doll manufacturers over the Wee-wee baby-doll people. More Dy-dee and Wee-wee dolls means more work, it was affirmed. . . . A brightening of the so-called European debacle was glimpsed when King Peter of Yugoslavia had his pay raised from three to fifteen dollars a week. . . . A new cow-tail holder just invented will take up much unemployment slack, it was said. . . . Crime continued. A Philadelphia woman was shot by a trolley car when it exploded a cartridge on the track. . . . A truckload of aspirin was hijacked in New York causing numerous headaches in police circles. . . . A New York boy reading Sunday comics laughed so much he fell off the roof. . . . Washington eschewed Dollar Diplomacy. Its backing down before Moscow started a rumor it had taken up Two-Bits Diplomacy. . . . The confused state of the public mind concerning breathing spells was clarified by the Roosevelt-Howard letters. Republican leaders adopted an anti-breathing spell attitude. Breathing spells for revenue only were advocated by some Independents. . . . A new development appeared in the Italian-Ethiopian war which is scheduled to open two o'clock, September 30. Italian documents justifying her position were packed in boxes labeled "Bologna."

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Christ in Euclid Avenue

GERARD B. DONNELLY, S.J.

THE publicity men for Cleveland's Eucharistic Congress are to be complimented on a fine job. There is hardly a newspaper reader in the country who is not aware of the time and place of the meeting, and—what's more important—nearly every Catholic in the States has been brought to the pitch of wishing he could be on hand.

It is no part of a publicity man's stint to explain religious dogma, particularly in the secular press. General reader interest, moreover, runs to personalities and big events. Hence the best publicity for the Congress has dealt with its more picturesque and colorful features—with its prominent visitors, for instance, or with interesting facts about its orators, exhibits, receptions, or mammoth ceremonies.

All this leaves the serious-minded reader of the secular press interested but in something of a hole. Not having examined the excellent materials released to the Catholic papers, he finds himself still a bit puzzled. Just what is the purpose, the chief purpose, of a Eucharistic Congress, he inquires. Its very name shows that it is not a mere demonstration of Catholic strength, nor a great protest meeting against current persecutions. Well, then, what is it? Is it a sort of pilgrimage in the Lourdes fashion, with believers looking to the Sacrament for cures or favors? Is it a kind of crusade whose members, like the heroes of Mr. DeMille's new film, expect to be rewarded with absolution and Papal indulgences? Or is it an enormous study club, a series of sermons and lectures, wherein people hope to learn more about the dogma of the Eucharist?

None of these questions, of course, touches the main object of the Eucharistic Congresses. As a matter of fact, before an inquirer can hope to understand their purpose, he must forget Eucharistic dogma for the moment to learn something of another, and apparently, irrelevant, doctrine.

Catholics are taught to see Christ not only as Redeemer of the world but also as its King. The title is not a metaphor. Catholics understand it literally. "All power is given to me in heaven and on earth," said Christ after the triumph of his Resurrection. And Catholics interpret the sentence to mean that God the Father has conferred two rewards upon His risen Son—first, a King's supreme authority, both spiritual and civil, over the peoples and governments of the earth; and second, a royal, personal ownership of the world, its wealth, and produce.

This means that Christ is not only head of His Church; He is also Lord of the world. He is not ruler of the Faithful alone; He is master of all men, of every creed or none. He is, moreover, the source of all civil, as well of all spiritual, jurisdiction. All constitutions, parliaments, and administrations derive their just powers from Him. When a state makes unjust and immoral laws, it violates

what in the strictest sense are the personal rights and personal authority of the Man Christ.

In addition, this doctrine means—startling as it may seem—that Christ is title holder of the sum total of the world's material goods. Field and mine with all their products, forest and water belong to Him. The plant and equipment of every industry and business are His. The earth is His and the fruits thereof. He is the Divine Capitalist—delegating to men, it is true, a sacred stewardship over earthly goods, but retaining to himself the first title to them all. His and His alone are the power and glory of all those shining kingdoms which Satan the tempter long ago pointed out from a high mountain. For He is Christ the King, Lord of the world, Possessor of its riches, and Master of men.

And while Catholics study this truth, they do not forget that Christ the King is not a mere historical figure, but a living human being, contemporary with themselves, and present in the world under the veils of the Eucharist.

Now if Christ is king of society, it ought to be evident that society—men, that is, acting in the mass, as workers, as members of a family, or citizens of a state—is obliged to render Him a very special type of worship. Specifically I mean a *public* and *civic* worship.

The honor that a man gives Christ by a period of prayer before the Sacrament is, of course, a noble and necessary thing. But it is plainly not enough. It is essentially a private worship. It is adoration offered by an individual, an affair between the King and one subject, alone and isolated from his fellows.

Nor is it enough that we join together in our churches to honor Christ at Benediction, say, or during the Exposition of the Forty Hours. To be sure, this is public adoration in one sense, because it is a liturgical, official, and corporate act. But in another sense such worship is extremely private. It is conducted wholly within the walls of a private building; our fellow-citizens are not aware of it; the community at large is uninterested and takes no part, not even an external part.

Yet the universal Kingship is a truth demanding that Christ be sometimes given civil honors. It requires that the community—the city or nation of which He is the true head—meet to do Him reverence. There is another requisite, too. Christ is not only master of living men; He is Lord of inanimate things, and somehow or other it is fitting that the material elements of His kingdom—stone and steel, skyscraper and shop, boulevard and park—be brought to glorify Him. The roaring city, no less than the quiet church, is part of Christ's own world. He loves it. Its might and beauty reflect His Divine attributes and proclaim His majesty. And so it is right that the Eucharistic King be brought from the sanctuary and carried in triumph through the streets, the markets, the amusement centers, and governmental squares.

For Him who is the royal Conqueror, private, individual worship and, let me repeat, even public parish worship is not enough. Civic homage is also necessary. There is need for other triumphant entries into Jerusalem. Modern cities must behold their King in the streets. And living citizens must acclaim Him, as did those who once waved palms, laid their garments on the pavements, and cried "Hosanna to the King."

Here, then—the duty of giving social honor and reparation to Christ the King—is the chief reason for the Congresses and for such stress upon public ceremony. This, too, is the main purpose of their sermons and lectures—not so much to instruct believers in Eucharistic dogma, not even to move them to deeper devotion, but rather to acknowledge and proclaim publicly to the world the rights and royal dominion of the Man.

"Eucharistic Congresses have only one aim," said Cardinal Vannutelli, Papal representative at the Roman Congress in 1922; "to offer Jesus Christ adoration—not a private, individual adoration, but a public and social homage." And Pope Pius XI drives the point home in his Encyclical on the Kingship of Christ (the text is here compressed):

These Congresses—by calling upon the Faithful to venerate and adore Jesus Christ hidden under the veils of the Eucharist, and by means of public discourses, exposition, and processions—aimed to acknowledge and proclaim the Kingship of Christ bestowed upon Him by heaven itself. It can be truly said that the Christian people take from the silence and darkness of our sacred temples to carry in triumph through the public streets that selfsame Jesus, and thus aid to re-establish Him in His royal rights.

Pilgrims to Cleveland during the coming week will doubtless receive enormous personal rewards for their devotion—an increased faith, a deeper love for the Sacrament, an outpouring of God's grace and favor, rich indulgences, and an awareness of that unity in the Mystical Body which the Eucharist itself symbolizes and effects. Yet the Faithful trooping to the Congress are bent on giving rather than on getting. They gather to adore Christ rather than to petition Him. Moreover, it should be noted that this is specifically an American Congress. The national colors will fly beside the monstrance. American Catholics will profess the faith, love, and gratitude of their fellow-citizens. They will offer reparation for the sins of the nation and its people. The worshipers at Cleveland will be performing a patriotic function.

Communism in the United States

JOSEPH F. THORNING, S.J.

Special Correspondent of AMERICA

IN this consideration of Communism, it may be well to bear in mind the Russian genesis of the Third International, weighing the full significance of that apothegm of a brilliant modern commentator, who declared: "One Russian is a genius. Two Russians produce an immediate difference of opinion. Three Russians are a cooperative. And four Russians are—a revolution!" Every fluctuation in the physical membership of the Communist movement in the United States, therefore, should be scrutinized in the light of the dynamic possibilities of a numerically small group frankly dedicated to the overthrow of the present social order.

A little over two years ago, it was reported that the total membership of the Communist party in the United States did not exceed 14,000. Just one year ago, the most reliable statistics indicated that this figure had grown to 24,000. Today, there are 31,000 properly qualified and duly enrolled members in the American section of the Third International. Taking the year 1930 as a point of reference, we see that membership has trebled in less than five years.

A comparison of United States total membership with the world membership in the Communist party is even more revealing. According to the Moscow newspaper, *Pravda*, the Communist parties throughout the world have a combined membership of 3,148,000, as compared with 1,676,000 at the time of the last International Congress in 1928. Membership in the capitalist countries, the organ asserted, totaled 758,500, an increase from 445,000.

Including the "komsomol," or Communist youth organization, *Pravda* said the membership in all countries totaled about 6,800,000, or an increase of about 100 per cent. From these figures, it is clear that the Communist party in the United States is increasing at a rate superior to that of the party as a whole. Whereas the world rate of increase is 100 per cent, including the youth group, it is fully 300 per cent in the United States. If the comparison is made solely with capitalist countries, the difference is much more startling, inasmuch as an increase from 445,000 to 758,500 does not represent the doubled rate verifiable in the figures for total world increase or the trebled pace noticeable on the American scene.

This increase, however, cannot be seen in true perspective unless we note that its impact was felt not in the depths of the economic depression but concomitantly with the accelerated pace of a returning tide of what is at least temporary, superficial prosperity. With business apparently on the upgrade, the American Communists are gaining rapidly in strength, resourcefulness, and hardihood. Although negligible as a political factor, as was clearly demonstrated in the national elections of 1932, the Communist party has shown a stubborn vitality in the social and economic sphere.

It is of transcendent importance to note that each member of the Communist party is an active center of propaganda. His zeal is that of an apostle. To pay his dues alone (and that is a cardinal condition of membership in the party) he has had to make numerous sacrifices.

His membership card represents, in all probability, two or three meals less each week: in other words, it is a freely embraced deduction from the regular relief cheque or some extra pennies that were begged on the street. When men and women pay for their status in terms of hunger and thirst, they are also willing to stay up all night to convert their neighbor to the creed of the proletariat.

Further analysis of this growth reveals that Communism is attracting a larger and larger number of native-born Americans. Whereas in 1930 less than ten per cent of the party members had been born in the United States, the percentage has leaped in 1935 to a new high of over forty per cent. Easily the most spectacular increase, both numerically and from the standpoint of potential development, is the enrollment of more than 2,500 Negroes. In 1930, there were not to be found a hundred colored persons full-fledged members of the party. And it should be observed that the appeal of the revolutionary program is just as powerful among the plantation Negroes, living on a peonage level in the Southern States, as among the dispossessed, under-privileged colored men and women in domestic service in our Northern industrial and commercial centers.

The dynamic character of the Communist creed carries with it hope, aspiration, and daring to every Negro heart. To the simple-minded colored worker in field or factory, it seems that the only ones who are willing and eager "to do something about improving conditions and situations" are the Communist agitators and organizers. Religious faith alone has kept the more fortunate members of the race, that small proportion that has achieved reputation in the professions of medicine, dentistry, law, engineering, etc., from yielding to the siren voices that would lure them into the ranks of revolution under the banner of Communism.

Within the past twelve months, it may confidently be asserted that no demonstration, strike, mass-picketing movement, or anti-war exhibition failed to have its quota of Negro members. Anything like social ostracizing of the Negro is theoretically untenable in the Communist ideology. There is actually on record in Washington one case where a Communist party white girl member was expelled, not because she refused to dance with a Negro, but because she proved frigid to the invitation to sexual intercourse by a member of that race. Racial promiscuity *à l'outrance* is the party line with reference to the problem of Negro and white in the United States. Every picture, published in our great metropolitan dailies, illustrating a Communist rally, congress, or demonstration will give special prominence to colored representatives, usually one of each sex.

As for the Negro press itself, its more irresponsible varieties take satisfaction in beating the drum of Communism. This does not mean that even these types of Negro publication have sold out to Communism. But it does signify that in many of the popular periodicals with 500 subscribers (all with perhaps 5,000,000 potential readers) there is either an editorial or a story that evinces

strong sympathy for the Communist program or for the Communist Negro organizers.

One such journal, for example, circulates among 70,000 or more subscribers each week. And it regularly publishes Communist correspondence. It is read in Harlem and it has news that appeals to the cotton pickers around Tuscumbia, Ala., and Jonesville, Tex. According to that well-known and careful student of social problems, Father Joseph J. Ayd, S.J., a few subscribed copies of the periodical that penetrate the Maryland Penitentiary at Baltimore are avidly perused from end to end by every colored inmate and by a not inconsiderable number of the white prisoners. Six hundred readers for one copy of a weekly that formally teaches the social revolution! If this ratio is maintained for the other jails, work houses and penitentiaries in the nation, it is easy to calculate the effect upon the elements in the Negro population most susceptible to gospels of violence and bloodshed. Indeed, one is forcibly reminded of the celebrated epigram of Lenin: "On the barricades one safe cracker that knows his trade will be more valuable than Pavlov."

Perhaps no one is more competent to testify on this phase of the Communist movement than Father John LaFarge, associate editor of AMERICA. In a recent conference, Father LaFarge told me that Communist organizers had been permitted to address meetings in most of the non-Catholic churches in Harlem. He added that pulpits in the South had likewise been utilized by the Communists in spreading their doctrines. In each instance, the Communist agitator would begin by praising the Protestant preacher. But in his conclusion he would make it clear that salvation came neither by religion nor by preachers but by a hundred-per-cent adherence to the Communist cause. It was emphasized that "action" could only be expected of the workers' party.

It would be folly to imagine that mere promises of "action" could exert a powerful attraction for any mass movement. The same Communist leaders who expound their theories of wealth distribution from the pulpit on Sundays are busy during the week arranging that their supporters be placed on the relief rolls, that they get a more generous measure of food and clothing, that grievances be presented to the relief bureaus. Whenever an eviction is threatened, the same agitators stir up the neighborhood, file petitions, and often enough succeed in having the eviction prevented or postponed. If ordinary methods of obstruction or violence fail, they help to organize the famous "rent parties" that have long been a feature of Harlem "first-of-the-month" life. More than one Catholic has come to his adviser and declared: "Friend, I just will have to join up with the Communists. Unless I do, I will not be able to hold my job." In other words, the Communists in no small number of instances are willing to exercise all manner of intimidation upon employers who threaten to discharge one of their members or sympathizers. Obviously, "non-protected" workers are at a disadvantage in this set-up.

I have outlined the Communist agitation among the Negroes in this initial paper, because this section of the

population best exemplifies the strategy of the Communist party in the United States, which is not to create evils but to exploit existing abuses in areas and among groups where there is most apt to be scope for the "mass movement" toward revolution which is Moscow's dream for this country. Whatever thinking the masses of the Negro population are doing along social and economic lines is in the strait-jacket of Marxian dialectics, though not under that name. The planters in the South do not know this, because they do not hear the secret "grape-vine" campaign that is going on from one plantation to another. Nor are the landlords or storekeepers of our Northern commercial centers aware of the questionings and mur-

murings which are rampant in cold-water flats and drainless kitchens. None the less, the demand for "action," for leaders and a program that "will do something about it" is stronger among the soft-spoken members of the colored race than in any other group in the United States. In the meantime, 2,500 Negro party members will not be backward in applying the torch to some very inflammable material.

Of course, the Communists are not confining themselves to this group. They see possibilities of mass action in other directions. The second paper in this series will describe the "boring-in" method as applied to the labor organizations in this country.

The European Crisis

JOSEPH KEATING, S.J.

Editor of the *Month*

[*Editor's Note.*—Though it has been against our practice to reprint articles that have appeared elsewhere, this paper is so important a pronouncement, coming from an English editor, that we feel we ought to inform our readers of it, if they have not already seen it in the September *Month*. It will be valuable to them to see how the crisis is viewed in Catholic circles abroad.]

ANY hour, so acute is the crisis, may determine whether the international community can still hope to attain peace under a system of law, or is to lapse again into the anarchy from which the untold sacrifices of the Great War barely rescued it. A major state of Europe has claimed to be judge in her own cause and, heedless of the inevitable and injurious repercussions which her headstrong action must cause in this crowded world, has invoked the horrible weapon of war against a relatively weak and barbarous nation for the redress of grievances which she will not formally define. By the concessions which France and Great Britain offered on behalf of Abyssinia in Paris on August 18, the last vestiges of justification for the Italian campaign were swept away. On the grounds alleged in the Italian press, no Christian moralist, it seems to us, could justify Italy's attack on any independent nation, not to speak of a fellow-member of the League.

Such of her aims as are righteous—the establishing of frontier security, reparation for admitted injuries, the fulfilment of genuine contracts—can be abundantly secured by League action and without the use of armed force. Other motives—revenge for Adowa, contempt for a lower culture, desires to exploit undeveloped wealth, and to have, for trade purposes, a practical suzerainty over a free people—are plainly immoral, nor can they be defended by the *riposte*, only too well-grounded, that other empires in former times have expanded by the practice of the like iniquities. The point is that Italy is deliberately contemplating this "imperial" disregard of national rights in a world which has covenanted, by a whole series

of universal and particular agreements, to abandon such procedure; in spite of her pledged word she has, in this matter, adopted again the discredited pre-War mentality. We grant that no other "colonial" empire can rebuke her without donning the white sheet, but, that supposed, all have a right and a duty to protest against this return to the jungle system on the part of one of the states on which civilization rests.

And, apart from Governments, all Christians are in their degree under similar obligations. Through their Governments they have taken these solemn pledges against invasion of national rights and, when these mutual undertakings are in danger, they should loudly assert their support of them. Of course, in states where natural liberties of speech are forcibly suppressed, this cannot be expected: all the more reason for action where men still are free. The matter is of the utmost importance, for, if the Italian resolve to invade Abyssinia is not justified, then its fulfilment will be nothing short of murder and brigandage on a huge scale; to condone which by silence when protest is possible is to share in its guilt. The sober summary of the case against Italy printed by the *Times* on August 19 goes nowhere beyond the facts, yet is terrible in its simple gravity:

Italy has rights in Abyssinia and she has grievances against the Ethiopian Government. No one has attempted to deny that. But there is nothing whatever to be said in extenuation of the methods she has employed for the redress of her grievances. Italy has signed the Covenant of the League. She has bound herself by the Kellogg Pact not to use war as an instrument of policy. The machinery of the League was at her disposal for the peaceful righting of any wrongs she may have. She has ignored her pledges and contemptuously flouted the League.

When we add to that indictment the fact that it was mainly Italy which brought about the admission of Abyssinia to the League, in September, 1923, its seriousness is greatly increased. The tearing up of treaties inaugurated the Great War, but that act, outside Germany and her associates, met with universal reprobation. It was characteristic of the evil political philosophy called Prussianism

which makes the welfare of the state the sole norm of morality. It has returned with seven other devils to the Reich today. We had hoped that the Catholic religion professed by the Italian nation would, in spite of Fascism, have kept its Government free from that poison, but seemingly we have been sadly mistaken. The Fascist, the Nazi, the Bolshevik all spring from the same diabolical root—the deification of the civil power. Fascism as a reaction from Communism has its attractions, but Catholics, at any rate, should be alive to the evil at its heart.

It is surely strange that the only major nations in Europe, wherein the citizens still have power to restrain their Governments from wrong courses, are the two democracies, France and Great Britain. The German Catholic cannot prevent the pagan antics of the despots who rule him. The Italian Catholic can do nothing to abate the megalomania of his rulers, although they are on the eve of plunging his country into the crime of wanton aggression. Only in the lands which essentially retain liberty of association, freedom of criticism, respect for conscience, an independent press, can the citizen, to whom the state belongs, really exercise ultimate control over its activities at home and abroad; only in those lands are citizen rights not a concession from the state, and state rights are in their exercise determined by the citizens. We indeed complain about government encroachments, the growth of bureaucracy, the influence of irresponsible wealth—eternal vigilance is the price of our liberty; but it is substantially maintained. And around these champions of ordered freedom are grouped almost all the minor states, whose only hope of national security lies in general cooperation. The future of freedom in Europe is in the hands, in the united and strong policies, of these two Powers, which, despite the press polemics which often disturb the surfaces of their relations and the occasional divergence of their immediate aims, are fundamentally at one in their conception of the principles of international order.

Can they prevail against the relapse into Caesarism, from which Christianity originally freed the world, and which has returned so disastrously to Russia, Germany and Italy? That is the question of the hour—nay, of the moment. And we should have better hope of a favorable solution, if the great democracy of the Western hemisphere could be counted more than informally, on the side of England and France. It would be, indeed, paradoxical if America, which almost destroyed the collective system at its birth by rejecting any direct share in it, were now, by implementing the Kellogg Pact, to prove the salvation of that system. But so far its Government has done no more than express a pious wish for the preservation of peace. What the States regard as a practical repudiation of War debts by the European nations has apparently quenched any further desire for overseas adventure. So, in spite of the unescapable interdependence of nations and the certainty of deeper industrial depression in the event of a new war, it is probable that Europe this time will be left by the United States to solve its own political quarrels.

As on the eve of the war of 1914—ominous precedent!—all the English opposition parties and the Dominion representatives were lately called into counsel by the Government. We wonder whether the question which lies at the root of Italian intransigence came in any shape before them, viz., that country's lack of overseas possessions and a national outlet for its superfluous population. In the "Scramble for Africa," it came too late into the field and had to be content with the leavings of the rest—a liberal stretch of the Libyan desert and two unhealthy and unfertile regions on the Red Sea and the Indian Ocean. These, with Rhodes and a few Aegean islands, are all the overseas possessions of this great Mediterranean state. Even little Portugal can boast of flourishing colonies about thirty times its own bulk, not only in Asia but also and especially in Africa, whilst both Belgium and Holland are great colonial Powers.

Now, we cannot deny the reasonableness of Italian aspirations after territorial expansion of the sort; on the other hand, the fact remains that there is no land left on the face of the globe which is not, some way or other, in effective occupation. The time surely has come when those states who control more of the earth's surface than they can use should, by international agreement of some sort, "let out" part of it to the less favored. There are huge tracts of land in Australia, Canada and British Africa, for instance, which are practically "empty." This "maldistribution of territorial wealth," which of course concerns Germany and Japan as well, has been lately discussed in the *Times*, which states the problem thus (August 10): "As an imperial Power, we control vast spaces of empty territory under the eyes of Powers clamoring for space with all the zest and vigor of second youth," adding—"population difficulties, like so many pressing problems, cry for international action, if they are not to be solved by force. And who is to take the initiative, the nation with the space or the nation with the numbers?" It is the spectacle of the British Commonwealth, comfortably embracing one quarter of the habitable globe, that makes the warnings and counsels of its statesmen sound so annoying in the ears of Italy. The Haves are considered to be somewhat complacently lecturing the Have-nots!

International cooperation or an appeal to the sword? The futility of the latter process must be obvious to all whose minds are not swayed by prejudice or passion. Granted that Italy crushes and enslaves the hapless, if not blameless, Ethiopians, she will surely lose rather than gain prestige, plunge more deeply into economic straits, arouse against her the deep hostility of the colored races everywhere, and destroy in Europe for generations the last possibility of a return to prosperity. No wonder Christians are aghast at such blind selfishness and at the levity, or apathy, with which the prospect of a recurrence of war is treated in many quarters.

In view of the practical abandonment, by the secular press and by many politicians, of the Christian ideal of international charity and union, our chief danger at the moment is "defeatism," a despair of escaping the dangers

that threaten civilization, a conviction that it is useless to struggle any more for that reasonable system of collectivity wherein each nation will seek its well-being in the welfare of the whole. It is an attitude which, however difficult to avoid, is really suicidal, as tending to hasten the very evils it apprehends. And it is particularly out of place in a Christian who ought to know that all things are in the hands of Providence, and that the most autocratic of the world rulers, a Stalin, a Hitler, a Mussolini—can do nothing beyond the limits fixed by the wisdom of God.

The Almighty will, when He pleases, "scatter the people who desire war"; accordingly, so far from yielding to the pessimism which the seeming inadequacy of peace-efforts tends to engender, our confidence in God should grow in proportion as our sense of our own feebleness. After all, those who are so senseless and criminal as really to want war, are relatively few. The peoples, even in Italy and Germany, know that their real welfare lies in peace. And so, in arraiging Italy's Abyssinian projects as in the circumstances criminal, we are far from condemning a people whose fame is assured forever as the chief source of our civilization. Knowing the fundamental incompatibility of Fascism with the principles of the Catholic Faith, we can feel only sympathy with the vast compulsorily silenced majority of the country, hustled, willynilly, into a perilous and equivocal enterprise by an unwise and headstrong Government.

An Ordinary Mother

JOYCE LEE

LIFE had never been easy for Barbara Crane, but she met loss and hardship in a valiant way, chin up and smiling. Against heavy odds she had earned her farm home, and found happiness along the way, despite the fact life had never been easy with her—even as a slim, gangly girl when she hoed corn on her father's farm, or herded the rusty-red brown cows along the roads and meadows.

There was no herd law in Wisconsin in those days and the cows wandered far. She followed, lunch in hand and Rover at her heels, drinking in the green loveliness of the cool woods. While the cows grazed she sat on a grassy slope knitting socks or mittens—and if there were dreams under the black curls or behind the blue eyes no one ever knew it.

Morning and evening she helped with the milking. On churning days she exercised an old dasher churn—and thought it wonderful when they got twenty cents a pound for butter. She and her sisters were their father's "sons" and worked in the field pitching hay, riding the loads, mowing it away; doing the work of farm hands.

"Let me take my books instead of knitting, mother, and I can study," Barbara pleaded until Marie Crane agreed. She memorized her textbooks, and when she was seventeen attended a teachers' examination at the county seat, where she attained the highest marks of the twenty-six applicants!

She began teaching boys and girls older than herself for \$20 a month, and handed her earnings over to her parents. "You earned it," said Marie Crane. "You should spend it."

"Buy cattle," she said. "You are a good judge of stock, father."

There were few daughters like her. She taught ten years, and then, after the solemn service in the little crossroads church, a rollicking reception and dinner at her parents' home, she and Tony Farrell, her husband, went to housekeeping on a forty-acre "cut-over" farm in a two-room cabin that had a habit of leaking when it rained.

That first year Tony had pneumonia and for three months was unable to do anything. Neighbors cut the hay and mowed it away. Barbara shocked the grain and helped to stack it. The next year crops were bountiful and their first child, Ann, was born. But the winter following the grip visited the settlement. Barbara and Ann came down with it and Ann died.

The next winter, with 40° below zero, and a baby on the way, work was scarce and debts were multiplying. Tony had to do something. He went to work in a lumber camp, leaving Barbara to get the firewood—and the snow was three feet on the level. She did not feel she was abused. She loved the outdoors, and prayed, in thankfulness, for the little life soon to be in the world.

With the Spring Tony returned bringing a hundred dollars in gold! And when the lilacs were abloom her second baby, Anthony, was born.

Tony laughed at her and her orchard that she planted with such painstaking care, and when she sent to the University for books on apple culture he was amused.

In a few years there were two more babies—John and Tommy—and her apples were selling. She cleared \$85 that Fall and Tony stopped laughing at her.

Her father died and her mother, Marie Crane, came to live with her. There were two other babies now, Dorothy and Marie.

Tony died that winter and Barbara worked harder. Grandma did the housework, read to the children, taught them their prayers. They were good children and minded readily. Barbara felt she saw so little of them as she was up with the sun and off to the fields and orchard. The years flew by. Anthony was through the district school, and one blue August day as they picked early apples, he said: "I want to go to the seminary, Ma. I always wanted to be a priest. If you think I am selfish to go . . ."

"You would be selfish to stay when God calls," she answered.

Two years later, in the orchard, John said: "Ma, if you could see your way clear to send me to the seminary. . . ."

"I could," she said. "I have the best orchards in the country. I started them for you children."

That year her mother died. It was the hardest blow of her life. She had many regrets in the months that followed. Why had she allowed mother to work so hard?

Why had she been too busy to sit and visit with the dear old soul? Everything in the house reminded her of her mother—the braided rugs the patient hands had formed, the birds she had cared for, the flowers she had nursed.

The girls went to a convent school fifty miles away. Tom entered the seminary. Time fairly flew. Dorothy taught a year, entered the community, and Marie followed her. Her five children in religion! She thanked God and worked harder.

She left the orchard and went back to the house, into the dining room, and lay on the lounge her mother used for her afternoon nap. Mother, dear mother, was she lonely in her last years? *I should have done more for her.*

The thin translucent light of the late afternoon came through the windows and fell across the old dishes—her mother's dishes. She thought of the dress mother made for her Confirmation, the dress she made—so white and soft—for her wedding gown. The first time she

saw Tony Farrell he was in church. . . . Her children, too, were in her thoughts, were here with her—Anthony, John, Tom, Dorothy, Marie and little Ann who died almost forty years ago. "Come with me, mother," little Ann said. "I know the way. Give me your hand." She slipped her work-calloused hand over the soft hand of her first baby, closed her eyes, and slept.

In the long low living room the neighbors were gathered. Soon they would go slowly to the crossroads church behind the hearse that carried Barbara Farrell. Some of her neighbors had been to her wedding in this same church, where all her life she had attended Mass, where her children had been baptized. Her neighbors remembered her kindnesses to them when grief was their lot; her children recalled that always they came to her when they were sick or sad, gay or troubled, and she was waiting for them, ready to understand, to counsel, to love.

Just an ordinary mother who met the great issues of life calmly and left a heritage of faith and love.

Education

The State University

PAUL L. BLAKELY, S.J.

TO the visitor who crosses the Alleghanies, the most striking feature of the educational panorama is the State university. He has read of it, and, if he is an educator, has met its officers or alumni from time to time; but to the average teacher in the East, the State university is nearly as unknown as the roc or the dodo. From his childhood he has thought of the university in terms of Harvard, Yale, Princeton, Dartmouth, Columbia, Fordham, or Georgetown, venerable institutions which reign serenely independent of State support, and unhampered by State interference. But let him follow Horace Greeley's advice, and he will at once realize the influence of another, and perhaps equally powerful, factor in what we fondly call in this country "higher education."

Educators in the Middle West have long felt that influence, for this region is the State university's native heather. Many of these State universities began as agricultural schools, "cow colleges," or as "arts and mechanical institutes," and for a number of years their standards were not much higher than those of the urban high school of today. They provided a useful training, however, for boys who for financial reasons, or because they were not prepared for the entrance examinations, were unable to qualify for Eastern schools, or for the private institutions at home. These apprentice years soon passed. By 1890, most of them had thrown off their ancient names to assume the title, if not always the status, of "university."

The reasons for their rapid development can be clearly seen. Nowhere did the doctrine of "democracy in education" strike deeper root than in the States formed from the old Northwest Territory. As the children of the third and fourth generation from the pioneers understood it, the phrase could be defended. They were not thinking

of "democracy" at all; what they desired for their children was an opportunity for learning and culture which the never-ending tasks of life in a new settlement had denied them. They saw no reason why the State should not help them to make that chance available to their boys. As for the girls, the country school, with, perhaps, a term or two at the "academy," would suffice. What they did not foresee was the tremendous growth of these public institutions, with the consequent burden of taxation laid upon their children and their children's children. Nor could they know that the State university or college would become in time the heart and center of a public system, threatening the very existence of the private school, not because it was more valuable academically, but because, supported by the money of the public, it could enroll students on terms which the other could not meet.

Today the State universities in Ohio, Indiana, Illinois, Michigan, Iowa, Missouri, Wisconsin, Minnesota, and Nebraska, to name what are perhaps the stronger institutions, hold a place in education of which their pioneer founders never dreamed. No longer do they draw their students exclusively from the States in which they are situated, but also from tiers of near-by States. Many enroll from every State in the Union, and from foreign countries as well, young men and women who have been attracted by the eminence of some school or department, or by the success in teaching or research of particular members of the faculty. Thus far the picture does not differ greatly from that presented by the larger private institutions in the Middle West. Marquette, Creighton, Loyola of Chicago, De Paul, and St. Louis, small institutions fifty years ago (one of them, indeed, non-existent

at that time) have also grown in academic power and effectiveness, and their faculties and student body are no longer exclusively, or even chiefly, local.

The difference is supplied by the entrance into this educational picture of the authority of the State. Since they are component parts of the State machine, the State universities are enabled, through connection with the public-school system, to exercise an authority over every grade and type of education in their respective localities which is not altogether due to their intrinsic worth. In some States this combination has resulted in what is, practically, a State monopoly of education from the kindergarten to the university. Private institutions are not, of course, outlawed. The position is, rather, that they are tolerated. According to the teaching common at these universities, education is exclusively the prerogative of the State, and although the State may delegate its functions, the ideal is the exclusive State system, or monopoly. In public opinion, and to a certain extent also by law, while the source of authority is the State, the administrator and controller of this authority in education is, in practice, the State university.

How long freedom in education, in any true sense, can survive under this theory and practice, is a matter for speculation. The ruling of the Supreme Court in the Oregon case affords a protection for the private school which, probably, embraces secondary and higher education as well. But it is a protection which can be invoked only after some overt act of hostility. No such act has yet occurred. None probably will, for none is necessary. Through the State university, working through the State Board of Education, the monopolists can stabilize their system indirectly, diplomatically, and legally. All that is necessary is a policy of standardization which, as all educators know, can be beneficial, or in the hands of an enemy, an instrument of oppression. Financial requirements which the private institutions cannot meet will be prescribed. Additions to the curriculum will be ordered which the private institution deems incompatible with the true purpose of education. In this respect our elementary and secondary schools have already suffered worse outrages than our colleges.

This situation is peculiarly difficult to meet. In all its acts, a large degree of discretion is allowed the State. Furthermore, good faith on the part of the authorities is assumed by the courts. Hence, even though an injury is keenly felt, it is exceedingly difficult, and sometimes impossible, to show, legally, that in the exercise of its discretion, the State has abused its powers. Despite the Oregon decision, freedom in education is precarious, especially in an era such as the present, in which the tendency to center the control of all activities in the State, is strongly marked. It is doubly precarious when this Hegelian philosophy is promulgated and applied by a powerful State university.

While this institution is strongly entrenched in the Middle West, the present financial stringency has had the effect in some States of subjecting the entire State system to critical examination. A current example comes

from Ohio. In response to political pressure, the Legislature recently raised two weak State-supported normal schools at Bowling Green and Kent to the rank of "university." "Neither institution is equipped to play the part," writes C. O. Sherrill, in submitting the report of a survey to the Governor. "Heavy expense will have to be incurred for plant and faculty enlargement . . . by the taxpayers of Ohio." But the committee headed by Mr. Sherrill did not confine its survey to these normal schools. It discovered that the State had authorized no fewer than six colleges and universities, all supported at the expense of the public, all competing with one another and with private institutions. "What is the ratio of cost incurred to value received?" asks Mr. Sherrill. The substance of his answer can be found in the excerpts from his report which follow.

1. In general, the object of these six State-supported schools is "quantity rather than quality."

2. "At the Ohio State University, the goal is to provide instruction in practically any course desired, and not to be outdone by any university elsewhere."

3. "Too much emphasis has been placed upon recreation and diverting subjects, and not enough on hard work, sound economies, high moral principles, and all else that builds character and makes for fine citizenship."

4. "Student life on the campuses of the several State-supported universities is such as to make the acquisition of an education a very agreeable procedure. Their administrations have gone to great lengths to make the process painless."

5. "The performance of the State universities of Ohio will probably compare favorably with the product of other States."

If this final conclusion is true, it must be admitted that the standards of the typical State university, rated on a basis of educational worth, are extremely low.

It does not yet seem possible to assess with accuracy the part which the State university has played in American higher education. There is no doubt that it has inspired many young people to extend their academic training beyond the twelve years of the primary and secondary grades. In more recent years, however, the aim of many, although by no means of all, has been "quantity rather than quality." Their graduate schools do not yet compare, generally speaking, with those maintained by the larger private institutions, and in their colleges too much money has been expended on "practical" courses, and "snap courses," to the detriment of the humane studies. The late Clarence Alvord used to complain that in voting appropriations the legislators of Illinois were interested chiefly in the University's "cow college," and not at all in his department of history. Thus the State university, while attracting young people to its doors, has in many cases given them little of real value after they have entered.

In view of the rising costs of the State universities, a remark of former Mayor McKee, of New York, is to the point. The Mayor found on investigation that it would be actually cheaper to send the students of City

College, a municipally maintained institution, to the various private institutions in the city and State, and pay all the fees. It is not only in Ohio that the State universities are racing "to provide instruction in practically any course desired." Educators are now generally agreed that in graduate work, and perhaps also in the professional schools, the universities must divide the field between them, on the score both of effectiveness and economy. Thus the real solution would be for the State university to limit its scope, offering no course given satisfactorily elsewhere in the State or region, and providing, when necessary, State scholarships in private institutions for meritorious students seeking their advantages.

It is not likely, however, that any such solution will be adopted without considerable reserves. The silly pride, and the exigencies of "practical politics," which demand that a State maintain four or six training schools for teachers, when two would suffice amply, will continue to bar it. Nothing now seems likely to stop the expansion of the State university, except an economic tail spin which brings all of us into the ditch.

On the moral and religious side, the influence of the State universities has been uniformly bad. Religion is excluded from all of them, and "neutrality" is their professed creed, although this neutrality does not exclude class-room attacks, both direct and indirect, on religion. Their position is that neutrality is violated by a defense of revealed religion, but not by an attack on it. But, as Pius XI has written, the "neutral" school "cannot exist in practice; it is bound to become irreligious." To that truth, the State university bears irrefragable evidence.

Sociology

Catholics at the Polls

JOHN WILTBYE

IN the days of my youth, men walked right up to the polls on election day, and announced their favorite candidate in a loud and commanding tone. Perhaps the vote might not be recorded, and it occasionally happened that a voter who made himself obnoxious to the friends of a candidate was shot. It was a remote and quick-on-the-trigger district in which I spent my youth. But the point is that every citizen entitled to a vote, and some whose titles were at least debatable, went to the polls. In these effete days, when everything is easy, and in some places, I hear, you can vote by machinery, the citizen stays at home. The percentage of voters brought out by the last Presidential campaign would seem to indicate that many of our so-called "leading citizens" do not care to vote.

This tendency to stay at home on election day seems to be growing, and it is not a healthy sign. The late Jay Gould is credited with the saying that any man who joins the militia, serves on a jury, or casts a vote, is a fool. Probably the statement is older than Gould, and I think that the man who first uttered it really wished to point out three of the chief privileges of an American

citizen. Probably the vote was more highly valued in the early days of the Republic, when it was far more restricted than at present, when the sole qualification for an empty-headed flapper is her admission that she has somehow survived her twenty-first birthday. Perhaps Mussolini was right when he decreed that only they could vote who could show, by their lives and works, that they knew how to use the ballot. But we have no such restriction in this country, nor are we likely to draw the lines closer. We must take things as we find them, and do our best to improve them.

In a pastoral read last month in all the churches of the diocese, Archbishop McNicholas, of Cincinnati, wrote, "There is no doubt that in too many instances our Catholic people refrain from voting," especially our Catholic women. Like other citizens, they feel that one vote is not of much consequence; besides they know little of the issues of the election, and do not take the trouble to inform themselves. But when reputable citizens assume this easy attitude, control at the polls, and subsequently in State and Federal offices, is put into the hands of partisan politicians, whose aim is not the good of the community, but the promotion of their own selfish interests. As Archbishop McNicholas writes:

The voters can and should govern the country. It is, therefore, most important that good, sane, and informed citizens be thoroughly impressed with the importance of discharging their duty. Such citizens, habitually voting, cannot but exercise a potent influence for good on the community. Many citizens of this class fail to realize that by not voting they frequently fail to uphold good government.

The Archbishop then directs attention to the following points:

1. Every Catholic citizen should form the habit of voting. "Only a conscientious judgment, seriously formed, can justify the voter in remaining away from the polls."

2. Members of all Sisterhoods, not bound by the restrictions of the cloister, should also vote. For the Religious life breaks no tie of true patriotism, but spiritualizes all. "Furthermore, it is equally fitting that our Sister teachers, who are required to inculcate love of country in their pupils, and to teach them civic virtues, should themselves be examples of true patriotism."

3. Every Catholic citizen must enjoy the greatest possible liberty in voting. "The Church of Cincinnati espouses no political party. She desires only that good men and sane men, men whose honesty is unquestionable, whatever their creed and political affiliation, be chosen for public office."

4. "The Catholic voter should not be influenced either for or against a candidate because of his religion. . . . We must give an example in word and deed of a fine spirit of religious toleration."

5. Previous to an election, the issues must be studied seriously, and the character of candidates investigated.

6. From the pulpit nothing is to be said either for or against a candidate, and issues must neither be favored nor condemned, unless they have moral implications. But whenever there is a question of moral turpitude, the Catholic Church will fearlessly speak her mind. She knows no com-

promise with such hideous perversions of the natural law as birth prevention, sterilization, and lynching. Nor can the Church ever accept divorce, because of the Divine command of Christ.

As the secularistic philosophy which today governs society continues to increase in power, many functions which in fact pertain to parents, to the home, to the individual, or to the Church, will be taken over by the State. Education has already been assumed, in spite of the fact that education belongs to the parent first, and only indirectly to the State. For the next decade social legislation and laws for the control of industry and commerce will be discussed in Congress, and in every State legislature. This legislation is sorely needed, no doubt, but only men of high moral character and of an intelligence that is not common can give us laws which are in fact, rules of reason promulgated for the common good.

Every type of radical, from the Communist to the polished advocate of the totalitarian state, will strive to control these law-making bodies. Unless Catholics, and all who agree that the Declaration of Independence and the principles of the Constitution are worth preserving, can unite at the polls, these anti-Christian agitators will carry the day. And, finally, how can we ever destroy the present iniquitous system which taxes Catholics for the support of schools, which they cannot in conscience use, unless we make ourselves felt at the polls.

To vote regularly is the duty of every good citizen. But in these troubled days to vote can be far more than an exercise of patriotism. When the wicked gather together, the vote is a blow struck for God and the right.

With Scrip and Staff

DESPITE all the study that has been made of the phenomena of population growth, little yet appears to be known of the causes that determine fertility. The most that is known is that in certain circumstances fertility increases, that in others it diminishes; that, for instance, the fertility of rural families is usually considerably larger than that of the inhabitants of large cities. But since it is necessary that a certain average number of children per family shall be brought into the world in order that the race shall not die out—the minimum number being generally estimated at four children per family—the fact of decreasing fertility, whatever be its causes, is a matter of serious concern. To what use, for instance, shall we put our large and expensive city churches, when the families that now fill them shall have dwindled away?

How little justified is the anticipation, at least in the United States, of Catholics inheriting the earth by mere population growth, is shown by a study recently completed by Samuel A. Stouffer, of the University of Chicago, on the relative fertility of Catholics and non-Catholics (*American Journal of Sociology*, September, 1935). Confinement rates of 40,766 urban families in Milwaukee and other cities in Wisconsin were studied, with the result that the decline in fertility from 1919 to

1930 was shown to be greater for Catholics than for non-Catholics of the same area and period.

For example, among residents of Wisconsin cities of over 20,000 (except Milwaukee and suburbs) who were married in 1919 and 1920 by a Catholic priest, the average standardized number of confinements during the calendar year of marriage and the 6½ years following it was 207.6 per 100, as compared with 172.5 per 100 families not married by a priest and therefore non-Catholics—a Catholic excess of 20 per cent. Among families married in 1925 and 1926, the corresponding Catholic rate was down to 180.6, as compared with a non-Catholic rate of 154.2—a Catholic excess of 17 per cent. Another way of describing the differential is to say that the Catholic rate declined 14 per cent while the non-Catholic rate declined 11 per cent.

In the Milwaukee area the Catholic fertility rate declined fifteen per cent, while the non-Catholic rate declined only six per cent. No study was made of rural and small-town districts, which would doubtless show different results.

OTHER interesting discoveries came out of the Wisconsin investigation, which was painstakingly conducted. Of those to whom questionnaires were sent, ninety-seven per cent answered. The discrepancy in ratio was found to apply equally to the groups of different national origins (judged by their names). The relative Catholic decline was found among those of Slavic or Polish, Italian and French-Canadian extraction, as much as among those with German or English and Irish names. Study of fertility rates in the principal cities of the country appeared to corroborate the Wisconsin findings. The decline was found more pronounced among the Catholic white-collar group than with the corresponding group among non-Catholics. In the author's estimate, the same causes were operative with Catholics as with non-Catholics. There was no proof of the use of contraceptives, no biological changes could account for it, and the study was carried on before the Ogino-Knaus methods were publicized. The most apparent cause, thinks Mr. Stouffer, is simply voluntary continence. And this may be due to a great variety of circumstances, physical, economic, moral.

That the element of will—as predominant over mere biology, economics, or environment—has much to do with what is called fertility is apparent from another study recorded in the same issue of the *Journal*. Studying "Married Fecundity and Aristocracy," Franco Savorgnan, of the Instituto Centrale di Statistica, Rome, finds that among the European aristocracy, as officially registered in the "Almanac de Gotha," the royal and mediatized families are far in excess of the other blue bloods. Accepting the average number of four children as necessary for perpetuating the population, "only royal and mediatized families would have an adequate productivity index. For all other aristocratic marriages, more especially English and Italian, it is below the minimum required." However, the common-garden aristocrats are blessed with a low death rate, as compared with the middle classes and the poor. The worst off among the bluebloods are the English dukes. These are definitely dying out. The im-

petus to royal productivity appears to be intense anxiety to see the line perpetuated. It is the *will* to have children that is the chief determinant; which, as the Pilgrim has pointed out before, refutes the assumption of Malthus that has crept into so much birth-control propaganda: that mankind has an irresistible, blind impulse to multiplication. Such a will helps to account for the much greater productivity of the rural family, as ascertained by the statisticians.

NEBRASKA archeologists have recently declared that the introduction of the horse turned the Nebraska Indians from being tame to being wild. This is quite a puzzle, when you think of it. The horse is a tame animal, and was the biggest aid to agriculture that the Nebraska Indians could have obtained. The introduction of the horse meant their liberation from the back-breaking economy of the hoe. But it had the contrary effect. With the horse they could chase buffalo, and buffalo hunting was infinitely more exciting than cultivating the land. Yet if they had remained agricultural, they would certainly have stood a much better chance of surviving today.

Taking the horse to represent civilization and its benefits, there is no use blaming civilization for the destruction of the race. Civilization, says Edward M. East, naturally tends to make the race fertile. A civilization inspired by a *spiritual purpose* gives mothers something to live for, something to bear children and raise children for. As the Indians failed to grasp the most profitable social purpose of the domestic animal power placed suddenly at their disposal, so without that grasp of the spiritual purpose of civilization which the Faith gives us, its benefits become mere toys, and mothers lose heart for the sacrifice that child bearing entails. Essential in teaching our people the will to have children is to teach them what they should have children for. And if Catholics grow weak in their faith, they are apt to find less to live for than their non-Catholic brethren. THE PILGRIM.

THE MOMENT

Bring all the mind's intensity
To bear upon a flower:
Eternity, infinity
Can blaze there for an hour.

What are the ages that are past
But endless wastes of sand?
Hold, just so long as it can last,
This beauty in your hand.

It blooms no redder from the tomb
Of Caesar than his slave's;
Indifferent to either doom
In the light wind it waves.

Yet Caesar blazing for his hour,
Stooping from pride, might see
Such beauty, rather than his power,
Mirror infinity.

THEODORE MAYNARD.

Literature

The Snare of Sentimentality

FRANCIS TALBOT, S.J.

CYNICAL and amateur critics of literature are rabid against sentimentality. They find it in every poem, story, and novel that may or may not be sentimental. Were the words *sentimental* and *sentimentality* suddenly erased from the language by a stroke of Providence, these critics would be seriously embarrassed in writing their reviews. Almost every book section of the newspapers and literary magazines "accuses" some one of being "sentimental" or indulging in "sentimentality." To be such is to merit castigation, disdain, ridicule, belittlement. Not content with simple condemnation, the reviewers are impelled to attach adjectives, such as mawkish, silly, soapy, sugary, barren, dreamy, gushing, vaporous, and other opprobrious designations. Especially on Catholic literature is the term *sentimental* fixed by the young ladies and young gentlemen graduating from Catholic colleges and condemning the humble efforts of the Catholic authors of the past.

Because sentimentality was such an easy word to use, I have rather refrained from casting the slur of it in my reviews and critical writing. I feel that the word has been abused and that authors have been wrongfully used by it. At the same time, I firmly believe that sentimentality and sentimental writing should be exploded out of literature; for no single fault has such an exasperating effect on me as has this defect of the sub-artist and the ambitious tyro and the gusher in literature. I am, therefore, adding this article to the series on "writing" with a double purpose, of indicating to the reviewer what is sentimental, and of warning the creative writer against sentimentality.

Strange as it may seem, the words *sentimentality* and *sentimental* are comparatively late-comers in English literature. In a quotation in the "Oxford Dictionary," Richardson, in 1749, was asking in one of his letters what was the precise meaning of "sentimental," a word that had suddenly come into current use. Campbell, in his "Philosophy of Rhetoric" computes that "sentimental" entered the language about 1776, with such words as "continental, criminality, capability, originality," etc. At first, it was used in a favorable sense, and a woman was praised for her sentimentality and a man for being sentimental, even in authorship. For at that time it was synonymous with refined, elevated, and genteel feeling. But praise for it declined as it took on artificialities and insincerities.

To understand the true current meaning of sentimentality, one must know that sentiment is "an emotional thought expressed in language," or, taking another definition, is "a thought prompted by passion." Were sentimentality that quality derived truly from sentiment, there would be no quarrel with it. But sentimentality, as now understood, is rather an innocent burlesque of that quality, an artificial type of it, a vapid exaggeration or a weakening of it. Curtly, sentimentality concerns the emotional expression of an idea, but in some unfortunate way it distorts the emotion.

The author falls into a snare. He wishes to write a poem on a butterfly's wing. Now the proper emotion, or passion, would be something lightsome, trivial, whimsical, humorous. But this poet invests that wing with tremendousness, with transcending beauty, and becomes rapturous and ecstatic. The wing is too tiny and fragile and unimportant to be the object of a grand, noble emotion. This poet falls into other errors in writing his poem, but he sinks most deeply into sentimentality. A pet dog gets a thorn in his paw; the sentimental create an uproar that is nauseating when it is not ludicrous; sentimentality expresses overwhelming emotions about things quite insignificant. As an old book says: "Let the subject be adjusted to the sentiment and the sentiment to the language." Only great objects can beget great emotions, and great emotions do not fit any except great objects. To saddle the harness of a race horse on a flea, would be called, in literary terms, sentimentality.

Not only the object but the quality of the object must be such as to produce or sustain emotion. Father Connell, in his "Study of Poetry," makes reference to this when he says: "The thought must be momentous enough to sustain the quality and degree of emotion that the poem carries." He continues: "If the poem has abundance of feeling but scanty motive, it lapses into one of two defects, either sentimentalism or extravagance." He instances as an example Tennyson's "May Queen," in which "there is surely no lack of feeling expressed, but it is a weak feeling. There is nothing to support it."

In fiction, sentimentality may creep into writing through two openings, that of description and that of characterization. Quite easy it is for an author who, wishing to impress his reader with the beauty of a garden, lavishes fulsome praise upon it, or who, wishing to complain of the rabbit that nibbles his dinner in the garden, blasts the poor creature in objectionable language. When an author loses his sense of balance in assigning values to things he is describing, when his humor is at a low ebb, when he gives way to prejudices and hobbies, when tears are ready to spurt from his eyes from any small cause except that of smoke or a speck of dust, when he feels tremulous with tender sentiments, when he thinks his acquaintances are hard-boiled and unappreciative, then he had better cease his descriptions, for he will write sentimentally no matter how great his own sincerity.

The improper treatment of characters in a short story or a novel may lead to sentimental writing. In order to bring out to the full the personality of the characters of the story, the sentimental writer invests his people with the most extraordinary attributes. If these be of the gentle, the sweet, the ingratiating, the pleasant, the meek, the saintly type, then, assuredly every critic in creation will pounce upon the characterization as being sentimental—and rightly. Then again an author wishes to build up a scene, for example, through dialogue. If his motivation has not been sound, if his progression has not been well reasoned, if the traits of his characters have not been kept precisely consistent, he is likely to be guilty of sentimental writing in the large moment when he nears

his climax. Unless an author is each one of his characters, or, changing to the reverse of that, unless each character of the author is a being who is a unity and who directs the author, the resultant writing will be either insincere or sentimental.

In my analysis, sentimentality is caused by a too great immersion of the writer in his composition. In the first place, the writer may honestly be pouring into his sentences the emotion which he really and acutely feels, but it is himself that he is injecting. If he be a person whose emotions are worth considering, he will be praised as a superior writer; if he be one whose emotions are of little worth, he will be condemned as sentimental. In the second place, the writer should never whip up his emotions to a whiter heat than is natural. It may be that he decides there is an absolute need for thoughts tinged and burning with passion, or thoughts gentle and romantic; an artificial manufacturing of emotion for these thoughts will eventuate in that spurious something we call sentimentality. In the last place, the author will do well to efface himself as much as possible in his writing, especially in fiction. Let the characters express themselves in the manner true to them, let their emotions flow out naturally from them; but let not the author take it upon himself to describe their expression or their emotion. The great artist is not sentimental because he has learned that he must not mar his art by intruding himself upon it.

Of the hundreds of reviews I have read in the past six months which fling off the catch-word of sentimentality in condemning a book, there is only one which reveals that the writer has any clear notions as to what sentimentality really means. It is the review by Harold Strauss of "The Iron Mother," in the *New York Times* for February 16. Pertinently he writes:

The word *sentimental* has long been a term of critical opprobrium. And yet the discovery that people had sentiments and that a book could be made out of the description of them gave the art of the novel its greatest impetus. Today we regard sentimentality as bad because too often it is used as an excuse to avoid probing deeply into the psychology of men and the nature of their actions.

It is, therefore, static writing with little depth and the slowest progression. The sentimental writing "seeks to generalize incidental gusts of emotion or passion, to find in stable, enduring sentiments a basis for human behavior."

This age, neither in its literature nor in its life, is sentimental. We have tossed out from our homes the framed embroideries telling us "There's No Place Like Home." We have no use for such sentiments in our literature. Whereas prettiness, cuteness, fanciful conceits, anything artificially emotional in the better way, anything decorative, pompously expressive, monotonous, insipid and stilted and forced is branded as sentimental writing, there is no single word that covers the more serious breaches of literary art that, mistakenly, are contrasted with sentimentality. Sordid realism, the mordancies of passion, hard, bald directness, crudeness and the like are very often distortions of emotional thought. But no word,

as yet, has been invented to express the general disintegration that they have introduced into literature. With the growing number of authors who affect the mannerisms of this school, it might be suggested that some of the rhetoricians would hereafter devote a chapter of their textbooks to Brutality in Literature.

A Review of Current Books

Uncle John on Nephew Oliver

ALL THE YOUNG MEN. By Oliver LaFarge. Houghton Mifflin Company. \$2.50.

SOME time or other, when he is not too busy making further explorations into the mysteries of retrospective Navajos, I think it would be a good thing for Oliver to take a little time off and study the reasons for the popularity of his own productions. Of course he could give a sort of exalted answer to such a suggestion and observe that they are popular because they are good stories with lots of interest and passion and unique description and all that. Which would be quite true but nothing unusual. But since Oliver is not exalted, I believe that he, as a fairly humble soul, would find it in his power to make this study objectively, if he has not already done so in his own mind. Indeed he has at various times confessed a considerable amount of astonishment at the success that attended his grand debut, *Laughing Boy*, and it was rather singular, when you come to look at it in a certain way.

This certain way of considering it—which is probably old stuff to Oliver—is that he managed to make the public swallow with joy exactly the opposite type of medicine concerning the Indian to that with which they had habitually been fed. The compound (Indian-plus-adventure-plus-desert-dust; shake violently, and flavor with Anglo-Saxon pride) is what that curious monster known as the reading public has grown fat upon, as Joe Louis is alleged to have been reared upon Castoria. Oliver has preserved heaps of desert dust, and it does make you cough a little when you get a string of his Indian tales in a row as you do in *All the Young Men*. It is for that reason he is considerate enough to mix in a little Bohemian New Orleans and even South County, Rhode Island, somewhat sublimated, with the rest of his literary potlatch. But he has his mixture fixed so that you forget all about the Anglo-Saxon pride, and spend your time wondering what on earth the neo-Anglo-Saxons, the gents and ladies whom he so bitingly describes with the “high, clear voices,” are really about anyhow when they wander down around a poor and troubled people and manage to convey to them a considerable amount of hell under the pretext of offering them an earthly heaven—while cheating them out of the eternal Heaven into the bargain. “Hard Winter,” the first in this series of short stories gathered in one volume, does the job, and tells the age-old triumph of decency over deception.

Anticipating Oliver's learned labors in literary psychology, I might offer a very simple suggestion, which people are apt to overlook because we usually pass over the obvious. Apart from style and short-story technique and all that sort of thing, in which he is by this time about as much at home as are his old medicine men on their *pintos*, his stories have the appeal of truth. With all its perversity and infernal silliness, the reading public is affected by the true when it is able to recognize it as true. It needs, of course, to be labeled “truth,” for the r.p. has not yet, nor ever will have, the faculty of discerning it when not so labeled. But the label can be implicit, as in the case of these tales. Something is in the manner of telling, the intimate knowledge without pedantry, that impresses on the reader a sense of truth: that these are Indians, whether you like them or not.

Oliver is not anxiously concerned whether or not you like them. Nor particularly concerned himself whether he likes them, once he has delivered the fact that they are fundamentally what all the rest of us are, though in a manner extremely and rather incommunicably their own. They are good, bad, and indifferent, like the rest of the world. Some of them deserve to be hanged; others to be loved and honored. But in any case for what they are, and not for what the conquering lords of the land have been prone to see in them—a painful incumbrance on desirable territory.

“Higher Education” sounds the note that was sounded in *Laughing Boy*, and is a tragic commentary on the way that the Indian (and the Negro, for that matter) is so wofully stung by what so proudly we hail as our glorious secularized State education. “Women at Yellow Wells” may not win as much applause as some of the others, but it is a singularly open window into an unfamiliar life. Oliver has found his medium. When he can shut the clamor of the literary and pseudo-social reform world out of his ears and ponder more deeply on what the Indian is to the rest of Christendom, he will always find plenty to say about Indians and the world in general; plenty that people will listen to, as you will enjoy listening to what he has in this volume.

JOHN LAFARGE.

Anti-AAA

NATIONS CAN LIVE AT HOME. By O. W. Willcox. W. W. Norton and Company. \$2.75. Published August 30.

AGROBIOLOGY, says Dr. Willcox, will enable nations to live at home, and not go barging into other countries and continents to provide for their expanding population and their need for raw materials. And this book tells of those “newly recognized fundamentals of plant biology out of which the agrobiologists . . . have constructed a new science of crop production” not only conforming to the definition of an exact science but also expanding the “potentials of good production far beyond the most extravagant imaginings of the old agronomy.” He believes that when food production has been put under the direction of competent agrobiologists the earth could support thirty-six times the population it had in 1925; thus peoples that need food and agricultural raw materials may have both in superabundance without recourse to war. Dr. Willcox infers from this and other deductions that “there is a plain road to peace through plenty—if nations can be induced to take it.”

The most pertinent part of his work for the general reader is the chapter on “Peoples Beyond the Threshold”—those countries that are now unable to subsist on the food produced in their home territory. Great Britain, Italy, Germany, and Japan are discussed in detail. And because of present developments between Italy and Ethiopia, the case of Italy is most timely.

Italy (Dr. Willcox writes) is predominately an agricultural country, with a population of about 42,000,000 and still showing a gross increase. A dangerous pressure of population on the soil has already accumulated; the country is poorly supplied with mineral wealth and thus lacks a necessary basis for large industries. He quotes Mussolini as summing up the situation: “According to our population increases there are three outlets: to condemn ourselves to voluntary sterility—and the Italians are too intelligent for that; to wage war; or to place our surplus population elsewhere.”

But Dr. Willcox sees a fourth choice: an appeal to creative agrobiology. There is no physical, chemical, or biological reason why Italian farmers should not attain an “agrobiologic efficiency of at least sixty per cent of the known possibilities inherent in the major food crops on at least half the ground (13,500,000 acres) they are now cultivating,” thus producing more food and agricultural raw materials than Italy needs. If they should go further and put all the plow land under creative agrobiology, he believes they could provide a more than sufficient living for more

than twice their present population. He sees Italy as engaging in preparing the groundwork for a realization of the agrobiologic ideal of overflowing abundance, in draining swamps, etc., and putting them under cultivation.

It is an interesting, timely, and thought-provoking book. An appendix presents a brief outline of mathematical agrobiology.

FLOYD ANDERSON.

The First Three Centuries

THE PRE-NICENE CHURCH. Papers read at the Cambridge Summer School of Catholic Studies, 1934. Burns, Oates and Washbourne. 7/6.

IN the history of the Church the first general council, that of Nicaea (325), is a notable landmark. The age which it introduces is undoubtedly, and for varied excellent reasons, the better known, yet the importance and even the interest of the period closed by the date 325 can hardly be underestimated. Hence, when the Cambridge Summer School of Catholic Studies chooses those first three centuries as the subject of its annual symposium, Catholic scholars await with eager enthusiasm the familiar little red volume. Ten years' experience has taught them that within its covers they will find fresh and crisp the latest Catholic thought and research on the question.

The general scheme of the lectures has been carefully planned to embrace every major phase of the history of the Church from its foundation to the Council of Nicaea. At the beginning is the witness of the Gospels to the fact that the Kingdom of which Christ spoke has its external aspect and that this finds its embodiment in the Church. In the Apostolic Age treatment is centered by the lecturer, forced to selection, on the power and practice of the Church's government. Then comes a brief review of the second and third centuries with attention focused on the importance of Tradition. Under the head, "The Early Christian Writers," one is introduced to Ignatius, Polycarp, Justin, Irenaeus, Clement of Alexandria, Tertullian, and Cyprian as men rather than as literary artists. The persecutions have their place indirectly in the lecture on the legal grounds for imperial action against the Christians. And we hear the pagan side of the story in the very interesting sketch of "The Pagan Apologists," rationalizers far more than reasoners. From this point the series turns to consider the doctrinal development along lines of Pre-Nicene heresies and in answer to modern attacks which have thought to discover ammunition in persons, events, and ideas of those first three centuries.

It is to be feared that many readers will disagree with Father Hughes (p. 78) in his statement that Cyprian's adversaries did not see in the re-Baptism controversy "anything more than a matter of discipline." And others will regret that the editors have not seen fit to include the bibliographical notes to Abbot Cabrol's lecture.

JOHN F. BANNON.

Master in Israel

GOD IN THESE TIMES. By Henry P. Van Dusen. Charles Scribner's Sons. \$2.00.

IN this book Professor Van Dusen of Union Theological Seminary pleads for God as the first vital fact, and religion as the central interest of man in order that modern society may escape from its crisis. His first essay on the lack of God in the modern age attains distinction; but the more theological sections that follow lack distinction because his own beliefs are shallow, sketchy, and cloudy, and by consequence most unconvincing. The fourth essay, "The Christian Critique of Communism," is clear, and suggests to a Catholic reader some common intellectual grounds upon which we may join with non-Catholics in facing Communism; but this essay, too, lacks that fire and insight which a thoroughly supernatural viewpoint would have given to this sincere and earnest writer.

The essays contain some good strikes which are worth working for richer ore. For instance, he plainly means to say that State universities cannot impart culture nor assist society in its crisis until they grow more serious about religion. Neatly he rebukes contemporary philosophers for being less concerned with championing ideals and defending culture than with a vulgar effort to adjust their philosophy to the jazz tempo of our times. In a Hebraic mood, he writes of the God of social righteousness. He borrows from Professor Hocking the notion that religion is always more radical than the revolutions of any age, and hence, more effective for abiding personal and social betterment than the nationalism or Fascism or Communism of the day.

But page after page shows the emptiness of the author's Protestantism. He makes sweeping indictments of Christianity, forgetful that Catholics (whose existence he seems to be entirely ignorant of) are about the only Christians left in the world. He declaims against the autonomous man, yet does not see that such is the typical Protestant man, founded by Luther and systematized by that great Protestant, Immanuel Kant. His description of the meaning of the Incarnation (p. 85) nauseates one; and his optimism about the chances for social redemption in religion contains not one word about Christ's gift of redemption in His Passion. How is it possible for a theological professor in a Christian school to lament the divorce between private and public morality and not see that the root of decay goes way down to the loss of faith in and motivation by the supernatural? Chaos because no Christ; but the author gives no indication that he thinks so deeply.

It sounds important and apostolic to talk about the message of Christianity for modern crises. But God wants His message given clearly; God appointed only one apostle of His message, Christ His Divine Son and the anointed teachers of the Catholic Church. The modern world must come to God through Christ and the Church of Christ: no one comes to the Father save through Him. The modern world must find salvation for itself in Christ, Son of God and Saviour of the world. God grant that Professor Van Dusen may some day use his gifts to lead his fellow-men to hear the eternal message and gain the eternal remedy of Christ, the whole Christ of the Catholic. The Professor is too sincere to be shy about inquiry into the A B C's of Catholicism; and his great respect for history will be an asset to him in his discovery of the unbroken tradition of God Our Lord and His Son Our Redeemer.

BERNARD WUELLNER.

Shorter Reviews

GOVERNMENT CAREER SERVICE. By Leonard D. White. University of Chicago Press. \$1.50.

THE real founder of civil service in the United States is Charles J. Guiteau, a lunatic. By assassinating President Garfield, this disappointed office seeker centered attention on the scandalous spoils system at Washington and forced Congress to pass the Pendleton Act in 1883. As it exists in practice today, the system bears many traces of its lunatic origin.

Dr. White, professor of Public Administration at the University of Chicago and member of the United States Civil Service Commission, is one of a number of students who can tell us exactly what must be done to create a system that is civil service in consistent fact as well as in name. Unfortunately, however, these students are unable to check the politicians who within the last few years have put the spoils system on a firmer foundation than it has had for half a century. Dr. White's thesis is that unless we establish a recognized career of government service, comparable to the careers which can be found in business, in the professions, and in the universities, the best men will go elsewhere, and the Government will get exactly the type of official and worker which it deserves. He meets no difficulty, except with the politicians, in proving his thesis, and that is good, but not sufficient. For until the politicians are convinced, the same old system of appointing men to office not because they are competent, but be-

cause they are Democrats or, as the case may be after the next inauguration, Republicans, will continue. P. L. B.

OLIVER HAZARD PERRY. By Charles J. Dutton. Longmans, Green and Co. \$3.50. Published September 19.

DESPITE the brevity of his life Oliver Hazard Perry accomplished much that merited for him the well-deserved gratitude of his fellow-countrymen. Born at Newport, R. I., August 23, 1785, he died just thirty-four years later, August 23, 1819, aboard the schooner *Nonesuch*, at the mouth of the Orinoco, a river in Venezuela, whither he had been sent on a diplomatic mission by President James Monroe. The fame of his naval victory on Lake Erie, September 10, 1813, and the memorable wording of his dispatch in reporting that victory, "We have met the enemy and they are ours," have immortalized Commodore Perry and emblazoned his name forever on the imperishable annals of American history. The story of Perry's life as told by his biographer, Charles J. Dutton, revives for us of a later generation the memory of those hardships and struggles incident to those distant and difficult pioneer days of our young and expanding republic. Heroic labors were then necessary. Commodore Perry and his faithful associates distinguished themselves by strenuous and heroic deeds. Such is the impression given us by his most recent biographer. With that impression the present reviewer sympathetically agrees. The loyalty and courage of Commodore Perry merit the study and imitation of Americans today.

M. J. S.

Recent Non-Fiction

WASHINGTON'S APPEAL. By Stephen P. Anderton. The purpose of this essay is to stress Washington's warning against the evils to be apprehended from political parties. As a remedy, the author proposes an American Civil College at Washington to prepare students for public service. The essay may send readers back to the *Farewell Address*, but otherwise its value is slight. (Covici-Friede. \$1.00.)

COLONIAL CAPTIVITIES, MARCHES, AND JOURNALS. Edited by Isabel M. Calder. This volume contains eighteen documents, all but one hitherto unpublished, illustrating the seventy-five year conflict waged between the French and the British for supremacy in the interior of North America. Not one is a dry-as-dust precis of military movements, found in a minister's cabinet, but all glow with life. Of particular interest are "The Journal of Charlotte Brown," matron of the General Hospital, London, serving with the British forces in North America from 1754-1756, and two letters from Père Montigny, S.J., addressed in 1699 and 1700 to Pontchartrain, Chancellor of France. Published August 20. (Macmillan. \$2.50.)

EDGAR ALLAN POE. By Margaret Allerton and Hardin Craig. This volume in the American Writers Series opens with a long introductory study of Poe as student and thinker, as critic, and as literary artist. Representative selections from his poems, prose tales, and criticism are included, as well as a chronological table and selected bibliography. (American Book Company. \$1.00.)

A BOOK OF AMERICAN VERSE. Edited by A. C. Ward. This is a collection not of the best but of the most representative verse written by Americans from the Colonial days to the present. The editor has been careful to include some of the second-rate work which sometimes reflects the progress of national literature more accurately than does the product of exceptional genius. (Oxford University Press. 80 cents.)

BEHOLD THY MOTHER! By Cardinal Lépicier. These nine discourses from the pen of the distinguished Servite Cardinal are a development and amplification of the words of the "Hail Mary." Special emphasis is placed on the relationship of the prayer to the Third Word of Our Lord from the Cross. (Burns, Oates, and Washbourne. 3/6.)

Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

Calls Us Ideal Forum

To the Editor of AMERICA:

The back-cover "house ad" in the August 24 issue of AMERICA, bearing the headline: "AMERICA in the Classroom," was almost as interesting as the editorial content of that very interesting issue. While not a school teacher, I read the advertisement rather carefully and was astonished to find no mention of correspondence schools, press-radio-cinema mass education, nor of other methods of adult education. As I understand it, these fields of education have administrative and methodological problems not covered by the filing titles you suggest for AMERICA articles.

In view of the reigning Pope's Encyclical: "Quadragesimo Anno," with its call to train lay leaders who will bring about the much-needed reconstruction of the social order, there are springing up Catholic study clubs, evidence guilds, and other groups, such as Father Swanstrom's Catholic Social Action Conference in the Diocese of Brooklyn, and the St. Paul classes referred to by H. M. G., your correspondent. Many of the problems faced by these organizations are similar to those of secular adult education projects, made increasingly familiar by widespread unemployment with its victims spending their forced leisure in study. It seems to me that AMERICA is the ideal forum for a discussion of these problems on a national scale from a Catholic viewpoint. If articles concerning these matters are published, might they not advantageously be made part of the undergraduate-study plan so carefully outlined in the advertisement to which this letter refers?

Flushing, N. Y.

G. M. K.

Colored Reservations

To the Editor of AMERICA:

John Gibbons' experiences in the "Colored Reservation" (Heaven thank him for those words) of Natchez Cathedral were of a nature calculated to astound the uninformed. It is a pity, however, that so experienced a traveler as Mr. Gibbons did not think to ask why such a thing as a "Colored Reservation" could exist in a Catholic church, for he would have learned many things.

He is probably one of those who believe, for reasons unknown and perhaps inascertainable, that the Catholics of the United States enjoy religious freedom. As a matter of actual and historic fact, they enjoy just as much religious freedom as the various States are willing to grant. They can be, and have been, deprived of the rights of suffrage and public office; they have been obliged to contribute taxes to the support of a Protestant church; and in one State their schools are still subject to taxation. In matters educational they are, to make a comparison, in a worse position than their unfortunate brethren in Ulster. Just to round out the list I mention the fact that once the Federal Government attempted to dictate the form of worship in certain Catholic churches. It also once put a large number of Catholic Indians under Protestant control, while in the Navy very young boys, such as the future Admiral Farragut, were regularly placed under the tutelage of Protestant ministers. At the same time Catholic cadets at West Point and Annapolis were obliged to attend Protestant services on Sunday and were forbidden to go to Mass, and the same was largely true of enlisted men in the Army.

So Mr. Gibbons can readily understand that in the South the Church has very little choice in the matter of "Colored Reserva-

tions." She must either set them up or have each parish pay a fine. And Mr. Gibbons, if his stay in the South was a lengthy one, must surely be able to conjure up a vision of lost employment and broken windows. To risk the consequences would, of course, be the heroic thing to do. Unfortunately the chief consequence might be the indefinite postponement of the conversion of the South.

Pontiac, Mich.

JULIUS HERMAN FRASCH.

Compulsory Restitution

To the Editor of AMERICA:

Your editorial in the August 24 issue captioned: "On Having a Chance," was interesting and for the most part enunciated a sound doctrine, but it veered slightly toward the illogical in its conclusions. The statement: "Justice bids us reject every plan for helping the worker which takes the property of any man," should have had attached to it a qualifying rider. How about the individual or the group that acquires vast possessions through the process of paying an insufficient wage, of charging exorbitant profits, of exploiting child labor and of imposing upon unorganized labor long hours and intolerable working conditions? Property acquired by these dishonest, and I use the word *dishonest* advisedly, methods falls into the category of "ill-gotten gains." As a child I learned from my catechism that when one acquired ill-gotten possessions he *must*—not *should*, mind you—make restitution if he would observe the Divine law.

Now big business never has, and of course never will, make voluntary restitution of even a small part of what it possesses, even though most of its possessions have been acquired through methods which violate every Divine command. Should not there then be compulsory restitution? And if compulsory restitution were enforced, would that, in a moral sense, be taking the property of another? If we have the moral right to do this, why not the legal right? With the proverbial exception, the principle of business has always been: Bank Account First, then Ethics. When discussing justice and other abstract subjects, many writers stem off from the trunk instead of getting down to the roots. The result is such incoherency of thought, looseness and vagueness of expression that clarity is obscured and understanding made difficult.

Norwood, Ohio

T. J. O'MEARA.

We the People

To the Editor of AMERICA:

With reference to your editorial, "Equalizing the Burden." In June, the President, who politically is in a very tight place, suddenly gave to the Congress his incomplete income-tax plan to placate the "Soak-the-Rich" movement. This is an issue, not a tax plan. Frankly, I did not know that the people of the country unanimously applauded the message. I thought the press very hostile in the matter.

Direct taxes to the consumer are increasing, and I believe will continue to be the policy in the future—the sales tax, income, estate, et cetera. I favor these open and direct taxes. No one can escape taxes in some form or another. Income taxes, I believe, should have a very broad base. All income taxes and the form and manner of income should be published. This should cause the nation as a whole to have a very severe headache. I think it may be stated with assurance that higher brackets of wages and salaries would be a more equal and a safer plan to distribute wealth, than any fallacious effort to only touch the incomes of the very few rich!

It is fundamental under our form of government that we, the people, should receive justice, protection and opportunity. It may be a form of justice to devalue the dollar, which today shows a profit of three billion dollars; to politically attempt to deceive the people again in the matter of taxes by increasing taxes on income, estate, etc.; to squander money upon many projects and to unnecessarily increase our public debt with the

possibility of finally destroying our last credit; but I do not think so. We have less protection today, I think, than in any time within memory. A human being seems to be only a commodity at times. Today opportunity is very largely on the defensive in the business world. Much of this is leading us into a position, from which a dictatorship may be required to untangle us. Fortunately, we still have the Supreme Court of these United States, and a rapidly growing public opinion that the Constitution is still a living and vital thing. We still have, according to Major Top Sergeant Johnson, 21,000,000 people depending upon relief. The fact is inescapable that we are still right in the midst of a frightful and terrible depression—and suddenly our President decides to glorify a ruthless service to the people, namely an increase of only \$250,000,000 on income taxes—a rich man's tax. Nonsense!

Possibly the Editor of AMERICA knows of a real plan to spend five billion dollars in the current fiscal year in work that is necessary, useful, permanent and with merit. So far, the Administration has not solved its plan. Just think of trying to live five more years in this haphazard manner of spending, using high-sounding and glittering generalities, and with the assured knowledge that we may be saddled with a forty billion dollar Federal debt in the end!

Brooklyn, N. Y.

S. LEONARD HOFFMAN.

Lost Musical Horizons

To the Editor of AMERICA:

The thought-provoking article, "Music for Our Colleges," by Joseph G. Dwyer, S.J., which appeared in the issue of AMERICA for July 13, has inspired me to write of a course in music appreciation given at the 1935 summer-school session of the University of Dayton, Dayton, Ohio. The author will be pleased to know that he may now add to his meager list of Catholic colleges offering studies in the art of music. The professor of this delightful and informative course was the Rev. Brother Albert Hagemann, S.M., of the faculty of St. Mary University, San Antonio, Tex., who intends to introduce a course in music at his own university.

Like the writer of the article, I have often regretted the disdain with which our Catholic colleges, inheritors of a centuries-old cultural tradition, have treated the educative power latent in the study of music. The appearance of this article, and the inauguration of music courses in a few of our colleges are gratifying signs of an effort to utilize this precious heritage. I have questioned several students who have followed the course given by Brother Hagemann and many of them testify to the cultural benefit it has brought them. Some confessed taking the course merely to satisfy a playful love for mere melody and rhythm; others were anxious to know more fully the operas from which selections are so frequently heard over the radio. But all admitted that the presentation and explanation of the works of Rossini, Handel, Verdi, Wagner and others gave them a vastly extended musical horizon. One student in particular related how he entered the course retaining in his heart a love for jazz despite the disapproval of his cultured friends for that dissonant subject. After listening to several lectures and to the recorded works of the world's famous operatic composers, he became aware of the vast gulf between such music and the trivial melodies constantly oozing from the loud-speakers of the nation. He is going forth with the enthusiasm of an apostle ready to evangelize the man in the street, raising him up to an appreciation of the beauty, truth and goodness inherent in great music.

Surely a course which can inspire just one pupil to such heroic resolves has proven its worth. It bears out remarkably well the assertions in AMERICA's article concerning the inspiration music provides to those who sincerely appreciate and understand it. May this course be the forerunner of a grand revival in the study of music by our Catholic colleges. May it be the prelude to a wider use of the most spiritual of the fine arts in the formation of our modern Catholic gentlemen.

Norwood, Ohio.

F. A. D.

Chronicle

Home News.—President Roosevelt, through the medium of a letter to Roy W. Howard, publisher, on September 6, assured business that the "breathing spell" it desired had been reached. He said that his basic program had reached substantial completion; also that "it is a source of great satisfaction that at this moment conditions are such as to offer further substantial and widespread recovery." The President also challenged any "responsible political party" to campaign against him in opposition to the purposes of his Administration. Many telegrams and letters favorably reacting to the President's letter were reported. On September 5 Mr. Roosevelt vetoed a bill amending the Grazing Act. On September 7 he allocated \$27,315,217 to the Works Progress Administration for subsidizing literature and the arts. On September 11 the President began a series of conferences at Hyde Park on the work-relief program. Facing him was the controversy between Secretary Ickes and Mr. Hopkins as to whether PWA heavy-construction or WPA light-construction projects should play the more important part in work relief. The constitutionality of the Guffey coal-stabilization bill was questioned in a suit in Louisville on September 10, and that of the deposit-insurance feature of the National Banking Act of 1935 was challenged in New York on September 11. Federal internal-revenue taxes collected totaled \$3,299,435,572 in the 1934-35 fiscal year, the heaviest collections in fourteen years, and an increase of twenty-three per cent over the preceding year. On September 9 the Navy Department authorized construction of twenty-three fighting ships, including an aircraft carrier, thus taking another step toward full London treaty strength. On September 10 it was reported that Postmaster-General Farley would resign in January and would be succeeded by Frank C. Walker. However, this was denied by Mr. Farley on September 11. The Democratic party reported a deficit of \$417,868.18 on August 31, resulting from the 1928 and 1932 campaigns, while the Republican party reported a surplus of \$25,000. On September 5 the Red Cross stated 256 were dead and 252 injured as a result of the Florida hurricane. On September 7 the Louisiana House of Representatives began passage of bills to strengthen Senator Long's control of the State and to fight against the policies of the Roosevelt Administration. On September 8 a night session was held, which Senator Long attended. Leaving the session, he was shot and fatally wounded by a Dr. Weiss, who was immediately shot and killed by bodyguards. Senator Long died on September 10. Gov. O. K. Allen was heir-apparent to political control of the State, but demands for a new form of government were coming from the opposition.

Mexican Events.—On September 11, in the Chamber of Deputies of the Mexican Congress, a Deputy was shot to death in a pistol fight. The Speaker of the Cham-

ber declared that the shooting had been arranged by a minority bloc protesting against the rejection by President Cárdenas of the 5,000-peso bonus voted members of the Congress last year. Also on September 11 the council of the University of Mexico voted to close the institution for an indefinite period, and planned to ask President Cárdenas for a governmental subsidy and full freedom of instruction. Two men and a seven-year-old boy were killed in Jalisco on September 9 when police shot into a crowd protesting the arrest of Father Fernandez. In a Pastoral Letter on August 19, Archbishop Ruiz, Apostolic Delegate to Mexico, again warned Mexican parents of their responsibility to protect their children from Socialistic education, and called upon them to undertake a crusade for religious instruction of children and for their preservation against threatening dangers, particularly anti-religious education.

League Council Meetings.—On September 6, with the Italian delegation abstaining from the vote, the League of Nations' Council moved to appoint a new conciliation committee for the Italo-Ethiopian dispute. The committee was made up of delegates from Great Britain, France, Poland, Spain, and Turkey, and its object was "to examine Italo-Ethiopian relations as a whole with a view of seeking peaceful solution." It was pointed out that had the Italians actively opposed this appointment, the whole dispute would have been thrown upon the Council as a committee of the whole, with both Italy and Ethiopia excluded, and the final decision would have been very grave for Italy. Sir Samuel Hoare's speech on September 11 was received with grave apprehension throughout Italy. The British Foreign Secretary clearly stated that he believed the League and his own country stood for "the collective maintenance of the covenant in its entirety, and particularly for steady, collective resistance to all acts of unprovoked aggression." Rome saw in this a clear threat of sanctions, though it noted that the Secretary explicitly spoke only of *collective* resistance, and so implied that Britain alone and unaided by France might not resort to active measures. Italy came closer to a withdrawal from the League, moreover, as the result of the British Minister's speech. The latter did not mention the Italian claim that Ethiopia was a barbarous nation and should be expelled from the League. On the contrary, it seemed plain that Britain did not intend to consider this claim, and hence Mussolini would be forced to order the withdrawal of Italy.

National Mobilization.—On September 10 Premier Mussolini, without setting a definite date, ordered the nation to prepare for a national mobilization of both military and civil forces. This meant that some 10,000,000 men, women, and children, including all classes from eight-year-old Balillas up to the veterans of previous service, would muster in uniform at the signal, and women of all ages, too, would join in the great demonstration of Fascist strength. Observers had ready explanations for the order. It was said that if the demonstration were

made before the League meetings closed, the mobilization would serve as a proclamation to the world that the whole nation was solidly behind the Duce. If it came after the close of the League meetings, it would form a national audience to hear the Premier announce the course of action he intended to follow consequent to the League's decision. On the same day, the War Office issued four additional decrees summoning 50,000 more men to the colors, including the class of 1900. Troops continued to be dispatched to Africa, the transports from Naples and Genoa bearing ammunition as well as men.

Pope Sees Peace.—On September 8, the Holy Father traveled from his summer residence at Castelgandolfo to Rome. There he sang a Papal Mass at St. Paul's Basilica and addressed several thousand War veterans gathered in pilgrimage. "We pray constantly for peace," he said: "It is with inexpressible joy that according to the latest information We have received We think We can see against the black horizon the light of a rainbow which We cannot but hope is the herald of peace." The Holy Father closed his address with a prayer for a peace "made of honor and dignity, justice and respected rights."

British Labor and War.—At the Trades Union Congress, which is the principal element in the political Labor party, a resolution was unanimously adopted expressing complete uniformity with whatever decision the League of Nations may make in regard to the settlement of the Italian-Ethiopian question. The possibility that the League would place sanctions to limit Italy and that sanctions would be followed by war was accepted by the Trades Union delegates. This resolution negated the Labor policy of pacifism at all costs, and indicated a complete reversal of Labor opinion. As a result, the Labor leader, George Lansbury, who has always been unalterably a pacifist, was rumored as being about to resign.

Royalists in Greece.—On September 9 Premier Tsaldaris, returning from a vacation in Germany, announced that the plebiscite on whether Greece should remain Republican or recall the Monarchy would be held on November 15. The following day, under pressure of Royalists military leaders, led by War Minister George Kondylis, the Premier declared himself in favor of "a republic with a king." This announcement was followed by the resignation of the Republican Minister of the Interior, Rhallis, and there were rumors that President Zaimis himself would resign. However, his insistence on an inter-party conference continued to worry Monarchists because they believed Republican leaders will try to block a referendum on the score of the unsettled condition of the country. The rapid change of events brought the announcement from the Premier that the referendum would be held "very shortly" instead of when planned. The political situation during the week brought about the storming of a Cabinet meeting by twenty Monarchist Deputies, and on September 9 General

Panayotakos and his brother, a Republican Deputy, were wounded. The former was the Premier's right-hand officer and leader of the neutral and secretly Republican officers. It was assumed by the Royalists that the Tsaldaris decision would give them a great majority in favor of the King's return at the plebiscite.

Hitler Favors Extremists.—At the Nazi party congress held in Nuremberg, Chancellor Hitler addressed himself definitely to the Church situation, referring to Catholics as "the politically and morally corrupt Catholic Centrists." He attacked by implication Dr. Schacht's recent speech against Nazi extremists. The position of Dr. Schacht, however, was thought to be secure because of the success of his recent borrowing measures and on account of his skill in shepherding all investable private funds into the Reich's financial fold. Chancellor Hitler witnessed the first large maneuvers of Germany's new army since the World War, and heard General von Blomberg say to him: "The Army is marching firm behind the flag which the Fuehrer has again hoisted over Germany. Participation of the Army in the 1935 National Socialist party day will be a sign of the deep union of the German soldiers with National Socialist objectives." Premier Goering, Minister of Aviation, appealed to the Powers to "protect Germans under Lithuanian rule." A decree issued by Bernhard Rust, Minister for Culture, ordered the isolation of Jewish children in separate Jewish public schools after Easter of next year. Rumors of a huge secret German debt were denied by Finance Minister, Count Lutz Schwerin von Krosigk.

Berlin Catholics Welcome Bishop.—Nazi officials were absent when Count Conrad von Preysing-Lichtenegg-Moos was enthroned as Bishop of Berlin. Hans Kerrl, Deputy in Charge of Religious Affairs, declined to attend a dinner in the Bishop's honor at the episcopal residence. At a huge celebration staged in the Sportpalast, 20,000 Berlin Catholics assembled to greet and proclaim their loyalty for the new Bishop. A letter issued by the German Bishops, signed by Cardinal Bertram of Breslau, warned priests that the Nazis were looking for material against them and urging the utmost caution in pulpit discourses. "The personal conduct of priests and members of Orders is observed today with doubly sharp eyes," the letter declared. "The searchlight is being turned from the past to the present for material for 'Pfaffenspiegel' [a book attacking the clergy]." Seven members of the Redemptorist Order, accused of currency violations, were sentenced to a total of seventeen and one half years in prison, and confiscatory fines were imposed upon the Order.

New Cabinet in Bolivia.—On September 6 President Sorzano announced a new Cabinet which took the oath of office the following day. Its personnel includes: Tomas Manuel Elio, Foreign Affairs; Lieut.-Col. Alfredo Penaranda, Interior; Lieut.-Col. Luis Anez, Defense; Jose Maria Gutierrez, Public Instruction; Jose Espada

Aguirre, Public Works; Hector Ormachea, Treasury; Bernardo Navajas, War. Messrs. Navajas and Aguirre are Independents. The military members have no political affiliation. The others are Liberals. The first task of the new Ministry will be the reconstruction work in the country necessitated by the demobilization of the Chaco army. On September 8 a demonstration was held in La Paz protesting Paraguay's refusal to proceed immediately with the repatriation of all prisoners.

Canada's Reconstruction Plans.—In a series of radio broadcasts preparatory to the October elections, Premier Bennett established the principles which have guided and would guide his party in the government of Canada. He warned against those who would embark upon "monetary schemes" because, as his opponents stated, "the rigidity of our present money policy holds us in a vise." He declared for "a measure of controlled inflation," and believed "in easier credit, lower interest rates, bank rates, mortgage rates. I am against uncontrolled inflation. I am against greenbacks and printing-house money." He opposed the Liberal demand for the nationalization of Canada's central bank, affirming his former declaration that the bank would operate better under private ownership. Discussing the foreign debts, he spoke significantly of the adverse trade balance with the United States and implied that the latter country must buy more from Canada if it be allowed to sell its goods. The Federal Government, he stated, had in the past assisted municipalities and Provinces which were ready to default, and proposed, for the future, a loan council which could support the distressed local governments. Unemployment, he admitted, was up to more than fifty per cent, but that was a reduction from the 1931 level. He indicated a plan whereby those over sixty years of age would be retired on pension, thus surrendering their work to those younger. In accordance with his Government's desire to help the Provinces, Premier Bennett authorized a preparatory loan of \$2,500,000 to Premier Aberhart, who was recently elected on the sweep of the Social Credit party into office. Premier Aberhart found that the funds of the Province were depleted and asked for a loan of \$18,000,000. The sum given was intended to carry Alberta until after the October elections.

Rumanian Peasant Rally.—Dissatisfaction with the presence and influence of Mme. Magda Lupescu, friend of King Carol, at the court in Bucharest led to a rally of members of the National Peasant party on September 11. Plans were laid for a "farmers'" march of 200,000 persons upon the capital some time in October. Dr. Julius Maniu, leader of the party, has often expressed his displeasure at Mme. Lupescu's alleged "sinister influence," which was credited with encouraging financial irregularities.

Poles Boycott Election.—Prime Minister Walery Slawek saw 180 of his Deputies returned to office in the new Sejm of 208 members. All candidates for office had

to be supporters of the Government, which fact resulted in a general boycott by voters throughout Poland. Only thirty per cent of the constituency voted in Warsaw and even less in other places.

Narcotics Reduced.—The encouraging news that the production of morphine, heroin, and cocaine last year fell below the totals for any previous year was contained in the report submitted to the Council of the League of Nations in the report of the League's permanent central opium board on September 7. Baron Aloisi, of Italy, raised alarm over the growth of the clandestine traffic in drugs, which the British were inclined to minimize. While League sessions were being held in Geneva, extensive demonstrations were being held at Stockholm, Oslo, and Elsinore, voicing the loyalty of the Scandinavian countries to the League.

Plans for Jewish Congress.—Preparations for the World Jewish Congress were decided at a meeting in Lucerne, Switzerland, on September 5. This congress will be the first of its kind in history. At the international congress of the Association for the Emigration of Jewish Youth to Palestine, held at Amsterdam on September 10, it was reported that in the last eighteen months the association had transported more than 700 young people from fifteen to seventeen years of age to Palestine.

New Arctic Islands.—The Soviet ice-breaker Sadko announced on September 8 that it had discovered three new islands in the unexplored Arctic zone between Franz Josef Land and Northern Land, formerly Nicholas II Land. A larger island, termed Ushakov Island after the discoverer, Prof. George Ushakov, was recently found in the same vicinity, as well as an underwater protective barrier against Arctic ice, which was thought to be part of a submerged mountain chain. A Soviet stratosphere explorer reached the height of 12,010 meters (about 39,403 feet) on September 9.

Tourists Help Austria.—Revenues from tourists this year, estimated at \$40,000,000, equaled more than half the Austrian trade deficit. There was an increase of from forty to fifty per cent in the number of foreign visitors.

One of Italy's demands in Ethiopia is for a new colony. Next week, John LaFarge will examine this contention in "Colonies and the World Community."

How a Chinese nobleman and diplomat became a monk will be narrated with touching simplicity by Countess Marie-Louise de Meeus in "The Vocation of Dom Peter Celestine."

The second article of Father Thorning's series on Communism in the United States will be called "The Communists Undermine Labor."

John A. Toomey will contribute the first of several articles on dogma with his article "The Fountain of Youth."